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THE MISSIONARY HERALD

AUGUST, 1886.

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THE

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TEN MONTHS. — The receipts for the first ten months of the financial year are about $19,000 in advance of those of the preceding year for the same period. This sum includes over $8,000 given as "Memorial Thank-offerings." During the next two months we desire to hear from all the churches which have not already sent in their annual offerings, and also from friends who desire to add to the Memorial Thank-offerings. The receipt of $200,000 during these two closing months would be like a cool northwest breeze blowing continuously through the Missionary Rooms during the hot season which is now upon us — a most refreshing experiment which we should be glad to see tried.

NEW editions, brought down to date, of all the historical sketches of the present missions of the Board, except Micronesia, have just been issued. Those on Africa and Papal Lands have been rewritten. Set of seven, thirty-five cents; single copies, six cents. Send to Mr. C. N. Chapin, 1 Somerset Street, Boston.

THE situation in the East is becoming critical. Everything seems to intimate the renewal of the struggle on the part of Russia. Late advices report the presence of her agents in Macedonia, as well as in Bulgaria, stirring up disaffection among the people, and preparing them to welcome Russian intervention. Russia can never forgive Prince Alexander for his brilliant success in repelling Servia unaided and alone, and securing the union of Bulgaria with Eastern Roumelia. The last word is that Russia has massed an army of 200,000 men in Bessarabia, on the frontier. She has closed the free port of Batoum on the eastern Black Sea in violation of the Treaty of Berlin. She is advancing in Afghanistan so as to excite the alarm of England. She has compelled Turkey for the last nine months to keep a large military force in the field, thereby exhausting her material resources to a degree hardly less than would have occurred in war. France is disposed to be friendly toward Russia, England is occupied with her own affairs, and everything seems favorable for a Russian advance. However, the friends of missions need not be disheartened at the outlook. Every war thus far in which Turkey has been involved, since the founding of our missions, has been overruled in the interest of religious liberty and to the progress of the gospel. So we expect it will be in time to come. Let this be remembered in prayer by all who love the cause of Christ in the Turkish Missions.

The sale of Christian books produced by the Fukuin Sha press in Japan, during the past year, notwithstanding the severe business depression, has steadily increased. The number of pages issued has been four millions against three millions the previous year, and the sales have risen from $500 to $589. Not much of a business for Boston, but good for Japan.

The Fourteenth Annual Report of the Japan Mission, April 1, 1886, gives the following general statistics: Missionaries from the United States, 49, of whom 32 are females; native male laborers, 42; churches, 31, an increase of three, 26 of them self-supporting; added by profession, 866; total membership, April 1 (males, 1,957; females, 1,508), 3,465; net gain for the year, 664; average attendance at Sunday-schools, 2,527; total contributions for all purposes, yen 10,269.33, or $8,215.46 gold.

The excellent and instructive little leaflet, *Mission Studies*, published monthly by the ladies of the Woman's Board of Missions of the Interior, at Chicago, we are glad to be informed, is appreciated by those for whom it is prepared, and through its subscription-list more than meets its cost. It deserves a much wider circulation, and is especially adapted to those who are interested in mission circles or in providing intelligence for missionary meetings. It is a helpful auxiliary to the admirable monthly of the Woman's Boards, *Life and Light.*

The report of the Kobe station in Japan for the past year gives the present number of churches as ten, of which nine are self-supporting, with sixteen out-stations. The membership is 1,247, nearly equally divided between the sexes, an addition of one church, and 288 members by profession, for the year. The average number in the Sabbath-schools has been 913, and the contributions have amounted to yen 2,869.85. The results have been somewhat less than for the previous year, occasioned in part probably by the prevalence of cholera during the summer and autumn, and of smallpox later. But since February the missionaries report a manifest change for the better, "new inquirers springing up on every hand, and chiefly from among the upper classes of society." Depression in all sorts of business has affected the contributions. But the Bible School for Women at Kobe is flourishing, with eighteen students, all that can be accommodated, most of them women from a distance, and more are eager to enter if there were room. The churches are becoming more and more interested in the school, making frequent applications for the admission of women, while several gentlemen have sent their wives for instruction. A majority of the women are self-supporting. These women become very useful as teachers of the people. The Girls' School has had 101 under instruction, of whom forty-five were church members, and several more are applicants for church membership. A notable event of the year was the celebration of the tenth anniversary of the school, which was honored by the presence of the governor and his staff. A marked providence was the protection of the school during the fatal prevalence of cholera and smallpox for several months. The missionaries are encouraged to hope and pray for yet larger things in this line for the daughters of Japan.

The editor of the Japanese paper, the *Kirioto-Kyo Shimbun*, has received directly from all the Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 churches from 88, of 11,604 members from 3,769, and of contributions of yen 23,407 from 12,477, the yen being worth about eighty cents gold.

The Annual Meeting of the Turkish Missions Aid Society was held in London on the eighteenth of May. In the absence of the Earl of Aberdeen, R. N. Cust, Esq. occupied the chair. In the brief abstract which is given of his address, he appears to have done ample justice to the work of American missionaries in the Turkish Empire, calling attention to the fact that they have this advantage over missionaries from other lands, that political motives cannot be attributed to them. Mr. Cust concluded his address by remarking that the Turkish Missions Aid Society forms a bond of union between Great Britain and America in the common work of evangelization of the Turkish Empire. The gifts of the society are widely distributed, and supplement in many instances aid received from other societies in carrying forward most important work, both in the line of education and in the support of native preachers.

The missionaries at Marash, India, are feeling deeply the recent death of Dr. Stepan, a native of Marash, and a highly educated Christian young physician, who had taken great interest in the missionary schools, serving for several years on the School Board, and, though sorely pressed with his professional duties, teaching physiology in the High School, and in ways innumerable, official and unofficial, identifying himself with the best interests of the schools. He had a keen appreciation of the best methods of teaching and a rare talent for dealing wisely with teachers, pupils, and parents. Miss Shattuck, writing of him, says: "He was truly Western in his ideas, yet one of, and with, his people, wholly devoted to their good. The memory of what he was, and what he did, will be a continuous inspiration through future years to the wide circle who knew him, and we bless the Lord for giving this life, full as it was brief."

The retirement of Captain Bray from the command of the *Morning Star* to accept the position of general secretary of the Young Men's Christian Association in Oakland, California, will be learned with regret by readers of the *Herald* at home and abroad. Captain Bray entered upon this service in 1878, made five annual voyages with the third *Morning Star*, did much toward awakening interest and gathering gifts for the building of the present *Star*, and has been in command of her from the day of her sailing, November 5, 1884, to the close of this second voyage to Micronesia, April 28, 1886. He has made for himself an abiding place in the interest and affections of the missionaries and natives in Micronesia, and of the numerous stockholders of the *Star* in this country. Captain N. W. Turner, of San Francisco, succeeds to the command of the *Star*, a gentleman warmly recommended to the place by the Hawaiian Board for his skill and experience in seamanship and for his earnest Christian character.

"In missionary work," writes Missionary Marsh, of Philippopolis, "there is enough that is difficult, perplexing, and disheartening to discourage a saint on earth. At the same time there is enough that is joyful, encouraging, and foretelling victory to delight and inspire an angel in heaven."

One of our missionaries in the Madura district, India, speaks as follows of the impression one gets by evangelistic work of the wide and deep influence of Christianity upon Hindu society: —

"To those who engage in this work it is evident that Christianity and Western civilization have been widely and deeply influential during the last few years in moulding Hindu society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry; but the two cannot possibly long exist together, and idolatry will in time be relegated by all, even as it is by the educated Hindu, to the class of effete and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns. Literature of various kinds is being spread, especially through the town of Madura. Several copies of the Theosophical paper are taken, but it is doubtful whether purely atheistic newspapers are read in town or district to any extent. Such are not adapted to attract the native mind, which is naturally religious. Theosophy also has been waning in its influence ever since the collapse of its priestess at Madras."

The Church Missionary Intelligencer for May contains a striking article, by Rev. H. Percy Grubb, on the contributions of "The Titled and the Wealthy Classes" of England to foreign missions. His facts are drawn from the financial reports of the Church Missionary Society for 1884–85. The gist of the article, as concerns the nobility, is contained in the following condensed extract: —

"We were prepared to find the total amount small, but we were not prepared to find it so insignificant, — £1,065. Again and again we have thought over this sum, and we find it hard to embody in words our mingled conflicting thoughts. A thousand pounds a year, the contribution of the foremost and of the richest nobility in the world to the foremost cause in all the world. One thousand pounds a year! What a trifle it is! How small it is will be the more manifest when compared with other sources of the society's income. Missionary boxes produce nearly twenty thousand pounds a year. It is well known that by far the larger number of these boxes are held by the poorer classes of missionary supporters, and they are filled, as a rule, not by 'begging' from others, but by much personal self-denial. Yet they produce a sum twenty times larger than that subscribed by the nobility. The amount contributed by Sunday-schools alone is about fifty-five hundred pounds a year. It is manifest that this sum is derived from the very poorest of our population, in most cases from children who have to ask their parents for the farthing or penny, or who have to subtract from their scanty allowance of a few pence per week given them as pocket-money. Yet these very poorest children subscribe annually five times more to the Church Missionary Society than the richest nobility in the world!"

Recently, after the claims of foreign missions had been presented by District Secretary Kincaid, followed by a brief and earnest address by its pastor, Dr. McLeod, the Clinton-avenue Church, Brooklyn, New York, took up a contribution of $2,200, the largest for many years. A good example to imitate.

Lieutenant-Colonel Mark S. Bell, of the United Service Club, Simla, India, in sending a check, May 8, for £10 to Mr. Peet, treasurer of the mission, Constantinople, gives this very important testimony: "I have been traveling in Eastern Turkey and Persia, and the routes taken led me through many of your chief missionary stations. To all interested in the welfare of the East the inestimable value of your Society's labors cannot fail to be appreciated. Nothing can be done to reform Turkey without setting before her living models, and among these the moral, educational, and civilizing models set through the labors of your Society cannot be considered to be the least, and America is to be highly congratulated on the success which, as a traveler, I have seen to have already attended her efforts to raise the peoples of Turkey."

At the monthly meeting of the Gaku-shi-kai-in, a Buddhist organization in Japan, held in April last, according to the *Japan Weekly Mail*, Mr. Nishimura, superintendent of the book-making department of the Mombusho, delivered an interesting lecture on "The Future of Religion in Japan," in which he declared that the educated classes would never accept any religion founded upon miracles, or depending for its authority upon a book claiming to be inspired. He thought Buddhism in its doctrinal teachings more sublime than Christianity, and that the moral teachings of Christianity the Japanese did not need, since they considered themselves in morals the peers of any Christian people. But we are glad to know that more and more of the common people, at least, are dissenting from this view, and are turning in increasing numbers to the doctrines, the morality, and the hopes of the gospel, adding to the churches the past year thirty per cent. The conceit of heathenism, as of every false religion, is one of its marked features, and we may be sure that Mr. Nishimura's effort to bolster up Buddhism will prove, like so many others, weak as vanity.

The present *Morning Star* has a Bible which has had a remarkable sea-life of about twenty years. The fly-leaf states that it was presented, October 12, 1866, by Annie Williams and John Todd, little children of Rev. Charles J. Hill, at that time of Gloversville, New York, "in grateful remembrance of deliverance in shipwreck, June 22, 1866." Underneath are the following entries by different captains: "Saved from the wreck of the second *Morning Star*, October 18, 1869." "Transferred to the third *Morning Star*, July 22, 1871." "Saved from the wreck of the third *Morning Star*, February 22, 1884." "Transferred to the fourth *Morning Star*, June 22, 1885." Captain Bray, in giving the above facts, says: "Thus this Bible has sailed the Atlantic and the Pacific Oceans; has rounded stormy Cape Horn; has seen two shipwrecks; has been opened and read at many religious exercises on these vessels, and now has come to this our new steamer, sound in body, with the gilt words 'Morning Star' on the cover still distinct, and ready and good for further service."

ROBERT AND MARY MOFFAT.

THOSE who work for the conversion of the world need not only to be ever strengthening themselves in the Lord, and in his immutable promise, but also in the thought of successes already won. The story of "The Lives of Robert and Mary Moffat," [1] recently published by their son, is wonderfully fitted to inspire new hope and zeal. Some particulars of their career are here recalled, and some extracts given from their letters, to refresh the hearts of those who pray for our new missions in Africa, waiting for the daybreak.

Robert Moffat, born in 1795, was brought up as a gardener, and was working his way successfully, with bright prospects before him, when he became a Christian in 1815. Soon after, he saw, for the first time, the placard of a missionary meeting. He stood still in a tumult of new thoughts and "went homeward," as he wrote, "another man, or rather, with another heart. The earthly prospects I had been thinking of with pleasure had entirely vanished, nor could any power of mind recall their influence." He sought and received appointment as a missionary to South Africa. "His amiable disposition and eminent devotedness," wrote Rev. Mr. Roby, at the time, "have attracted the affectionate regards of his master's daughter, a young lady of high piety, of polished manners, and the expectant of a considerable fortune. She possesses as true a missionary spirit as he, and is eager to accompany him; but her parents forbid it, and both she and he, therefore, determine to sacrifice their ardent wishes." Moffat wrote to his own parents: "He who appoints crosses and disappointments also imparts resignation and grace sufficient unto the day. My present feeling is that I long to be gone; I long to be engaged in the blessed work of saying to the heathen, 'Behold your God.' I go full of hope, transported at the prospect of being counted worthy of undergoing a few transient troubles for his sake who for our sakes became poor, who for our sakes was despised and rejected, was crucified and slain."

Again he wrote, after seeing the idol-collection in the Missionary Museum in London: "Alas, how fallen are my fellow-creatures, bowing down to forms enough to frighten a Roman soldier! Oh, that I had a thousand lives and a thousand bodies: all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have not repented becoming a missionary, and should I die in the march and never enter the field of battle, all will be well."

In 1817 Moffat reached Cape Town. He made his difficult way northward into Namaqualand, and there lived a solitary missionary, with little prospect of help. He wrote: "I am carpenter, smith, cooper, tailor, shoemaker, miller, baker, and housekeeper, — the last is the most burdensome. I seldom prepare anything till impelled by hunger. After all that I have suffered I am not tired but strengthened." But in 1819, the parents of Mary Smith having withdrawn their opposition, she went out to join him. "Such are my convictions of duty," — these were her words to Moffat's family, — "that I believe were I to remain

[1] The Lives of Robert and Mary Moffat. By their son, John S. Moffat. With an Introduction by William M. Taylor, D.D. With portraits and maps. New York: A. C. Armstrong & Son.

here another year it would then be out of my power to go, for I must sink under the weight of an accusing conscience." One great objection to her leaving home had been that she was the only Christian child of her parents. But her going became at once the means of new spiritual life to one of their sons, and thus their sacrifice was greatly rewarded. To Moffat her arrival in Africa was, as he said, "nothing less than life from the dead."

The Namaqualand work having been undertaken by the Wesleyans, the London Missionary Society now sent Moffat with his bride to the Kuruman River, to labor among the Bechuanas, where two missionaries had already been stationed for two years. There they lived, rejoicing in tribulation, for eight years without a sign of the gospel message being accepted by the natives. Mary Moffat wrote thus of them: "How truly descriptive of the natives of this country is the prophecy, 'His hand shall be against every man, and every man's hand shall be against him.' How conclusively may we argue against that vain philosophy which declaims against the efforts of missionaries in such a country by saying that the natives live a quiet, harmless, and peaceable life, attending to their flocks and herds, and know nothing of the miseries of civilized society. When I allow myself to conceive of the feelings of the natives of this wretched country in their most elevated state, I shudder. Methinks the condition of the very beasts is enviable in comparison of theirs. They know that they must die, and the dread idea of annihilation strikes them through like a barbed arrow. To talk of death makes them almost frantic.

"The hundreds who perish annually from hunger in this state of society is another argument against such reasonings, and a convincing proof that even feelings of common philanthropy would induce many to exert themselves even for the temporal good of these sons of humanity. Horror and devastation reign over the whole land, darkness covers it, and gross darkness the people. The longer we live in it the more convinced we are of the necessity of missionaries being here, being fully persuaded that it is only the gospel of peace which can raise the degenerate sons of Adam. How transcendently blessed will those missionaries be who live to see the thick gloom which covers them dispelled by the beams of the Sun of Righteousness! I scarcely expect to witness it myself, but feel confident that the time will come, because the promises of Jehovah are yea and amen in Christ Jesus. It is not conferring with flesh and blood to live amongst these people. In the natives of South Africa there is nothing naturally engaging; their extreme selfishness, filthiness, obstinate stupidity, and want of sensibility have a tendency to disgust."

But there was no wavering of faith, at least in Mary Moffat. She would but fall back on the promises of the unchangeable God, and say: "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow." "Mary," said Moffat one day to his wife, "this is hard work." "It *is* hard work, my love," she replied, "but take courage: our lives will be given us for a prey." "But think, my dear," he answered, "how long we have been preaching to this people, and no fruits appear." She replied: "The gospel has not yet been preached to them *in their own tongue wherein they were born*. They have heard it only through interpreters who have no just understanding and no real love of

the truth." "From that hour," said Mr. Moffat, in relating the conversation, "I gave myself with untiring diligence to the acquisition of the language." He betook himself to wandering among the people, living among them for months in the midst of filth and fierce tumults. A friend in England wrote to ask if there was anything of use which she could send. "Send us a communion service," answered Mrs. Moffat, "we shall want it some day." And in the year 1827 a sort of change began, like that change seen at night before the dawn, until, in 1829, a marvelous light broke upon the gross darkness. "It came, as such things do come, without any human or visible cause. There was a wave of tumultuous and simultaneous enthusiasm. The two brethren who witnessed it were sober-minded and hard-headed Scotchmen, by disposition not willing to lend themselves to any movement which might have the taint of mere sensationalism. They had been schooled to adversity, and they could but dread some new device of the devil to obstruct their path; but it was not long before they were forced to admit that there was something that could not be gainsaid. In a few months the whole aspect of the station had changed. The meeting-house was crowded before the service had begun. Heathen songs and dancing had ceased, and everywhere were to be heard instead the songs of Zion and the outpouring of impassioned prayers. The missionaries were beset even in their own houses by those who were seeking fuller instruction in things which had become to them, all at once, of paramount importance. The moral condition of the community rapidly improved, and the dirt and indecency of heathen costume were exchanged for cleanliness and European habits of clothing.

"Great as was the change, the missionaries did not dismiss their northern caution. It was only after careful examination that, from the many who pressed forward, they selected some six in the first instance to receive the rite of baptism. Few can enter into the feelings which must have animated the hearts of the missionary band when they first sat down with that little company at the table of the Lord. On the day preceding this memorable occasion in the history of the Bechuana Mission, a box arrived which had been long on the road from England. It contained the communion vessels for which Mary Moffat had asked nearly three years before."

The Moffats labored on until 1838. Their children were sent to England or to the Cape for education, and again and again did their mother undertake the ox-wagon journey of many weeks to the Cape, with only Bechuanas and Hottentots for attendants. She would never permit her husband to leave his work for her sake. Mr. Moffat had now translated the New Testament into Sechuana, and, as it could not be printed in Cape Town, the family went to England. It was their first visit home. There he translated the Psalms also, to be bound up with the Testament. Mrs. Moffat's brother, whose conversion and consecration to the missionary work in India had been the result of her example, returned unexpectedly to England at this time. Thus after more than twenty years they met in joy, their father being still alive, as were both of Mr. Moffat's parents. Their return to Africa was delayed by the missionary labors with which Moffat was overwhelmed, but in 1840 he sent out the New Testament by the hand of David Livingstone, just appointed to the Bechuana Mission.

Up to the time of Moffat's return, early in 1843, he was almost swept away by a torrent of engagements for missionary addresses, and great was the interest awakened.

On returning to Kuruman, the station was a scene of bustle for weeks, owing to the rejoicing crowd of natives who thronged in from all the out-stations to welcome their beloved teachers. Livingstone now went two hundred miles to the northeast, to begin work among another Bechuana tribe. It was here that he was rescued with a mangled arm from the jaws of a lion. While waiting for the healing of the arm, he returned to Kuruman, and there he married Moffat's eldest daughter.

Kuruman was now the mother-station, the centre of a large area of activity. Moffat's chief work was translation, but there was a world of other things to be done by the three missionaries resident there. "It was a sort of custom that, as the sun went down, there should be a short truce from work every evening. A certain eminence at the back of the station became, by common consent, the meeting-place. There the missionary fathers of the hamlet would be found, each sitting on his accustomed stone. Before them lay the broad valley, once a reedy morass, now reclaimed and partitioned out into garden lands: its margin fringed with long watercourses, overhung with gray willows and the dark-green syringa. On the low ground bordering the valley stood the church, with its attendant mission-houses and schools, and on the hights were perched the native villages, for the most part composed of round, conical huts, not unlike cornstacks at a distance, with some more ambitious attempts at house-building in the shape of semi-European cottages. Eastward stretched a grassy plain, bounded by the horizon, and westward a similar plain, across which, about five miles distant, was a range of low hills. Down to the right, in a bushy dell, was the little burying-ground, marked by a few trees.

"It was a peaceful half-hour during which to watch the sunset. The light blue smoke would be rising on the still air, the cattle just come in settling down in their various kraals; the Bechuana boys would be taking an evening canter on the backs of their young oxen, and the older men, as they looked upon the tranquil scene, would often recall the former years when the Kuruman Valley was the gloomy and dreaded haunt of the wild bushmen with their poisoned arrows, and when the whole land was full of war and rapine."

For twenty-seven years more Moffat continued his superabundant labors, often traveling far, and carrying light and peace among distant tribes, over some of whom he exercised a singular fascination and influence. The story cannot here be told. It was not till 1870, when he reached the age of seventy-five, that increasing infirmities induced him to leave the work he could not give up while it lay in sight. It was more than fifty-four years from the time of his first landing in Cape Town, when he embarked for his final return to England. He had given the whole Bible, in their own tongue, to his people, and he had seen wonderful changes, not only among them, but throughout South Africa.

His dear and noble wife died soon after she reached her native land, but Robert Moffat himself lived on to serve the cause he loved until the tenth of August, 1883. Among the results of these later labors as an advocate of

missions, several thousand pounds were raised to found a seminary at Kuruman, for the training of a native ministry. Everywhere he was revered, admired, and loved until the end. Three weeks before he fell asleep in Jesus, he wrote: "I have for some time been experiencing a weanedness from all that concerns this life, and feel a growing desire to spend my future in praise and prayer."

Entireness of consecration, perfect disinterestedness, simplicity, shrewdness, and mother-wit combined with his astonishing faith in the power of the gospel to make of Robert Moffat "a king amongst men."

THE GOSPEL FOR THE TURKS. — II.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

AGAIN, the results of missionary labor for the reformation of the Oriental Christians have been such as to warrant the assertion that the number of missionaries laboring for the Christians of Turkey need not be increased, and that some of our present missionaries even may well devote themselves henceforth to quiet and earnest labor in behalf of Mohammedans.

Look for a moment at the results already attained. The Evangelical Armenians, Greeks, and Bulgarians have already 105 organized churches, with a total membership of 8,259, and with Protestant communities aggregating, in all, some 40,000 souls. One fourth of the Evangelical churches are already self-supporting, and the remainder receive aid from the American Board only to the extent of from one fourth to one half the salary of the pastor or preacher. The annual contributions of the Evangelical Christians of Turkey for church and school purposes, and for general benevolence, average about four dollars, or from ten to twenty days' work, for every church member, male and female. All the Evangelical churches are under the charge of native ministers, and 66 of these ministers are pastors. The seven Evangelical churches among the Bulgarians have for some years had an Evangelical Alliance, which annually deliberates on matters pertaining to the common work, and has itself shown not a little activity in spreading the gospel among the Bulgarians.

The Evangelical churches in different parts of Asia Minor have formed four ecclesiastical Associations, called Unions. These Unions have written constitutions, officers elected annually, and annual meetings, and to them belong the hearing of all cases of appeal from the local churches, the organization of new churches within the bounds of the Unions, the ordination of pastors, and the examining and licensing of candidates for the ministry. The missionaries are corresponding or honorary members of the Unions, but have no vote, and for many years have exercised no ecclesiastical authority. Two of these Unions of Evangelical churches have already undertaken, in a small way, the work of Home Missions, and, as the Unions increase in strength and experience, they will assume more and more control of the strictly evangelistic operations in Turkey.

The progress of education under Evangelical auspices in Turkey is indicated by 345 common schools, 19 female boarding schools, 24 high schools, five theo-

logical schools, and three colleges (including Robert College of Constantinople, which is an independent institution), with a total of about 15,000 pupils.

The extent of the Christian literature provided for the people of Turkey is indicated by translations of the Bible into the languages of all the principal nationalities, and by the publication of numerous religious and educational books, such as works on Theology, The Evidences of Christianity, The Cause and Cure of Infidelity, The History of the Church, Mental and Moral Philosophy, a Bible Handbook and a Bible Dictionary, devotional books, doctrinal and religious books and tracts, commentaries and hymnbooks, grammars and dictionaries and schoolbooks, both for elementary schools and for high schools and colleges. The titles of the various editions of the Bible and of the religious and educational books and tracts, for sale at the Bible House in Constantinople, number 1,082, and fill a pamphlet of 43 pages. Up to 1882 some 2,000,000 copies of the Word of God, and 2,750,000 copies of religious and educational books and tracts had been put into circulation. And let it be noted that for some time books published at the expense of the Board have been sold at a price sufficient to cover the cost of publication and distribution. There have also been published for many years four weekly religious newspapers, in different languages. The price of these weekly newspapers is about one dollar and a half a year, strictly in advance, and the total number of subscribers is about 6,000. Four illustrated monthly papers for children, in the same languages, have been published for a dozen years. The price of these monthly papers is 25 cents a year, and the number of subscribers is also about 6,000.

Thus the results of Evangelical labor in Turkey — results seen in the number of converts and organized churches and a recognized Protestant community, in common schools, high schools, girls' boarding schools, theological schools and colleges, and, finally, in the preparation of an extensive religious and educational literature — are such that, so far as the reformation of the Oriental Christians is concerned, the work might erelong well be left to the efforts of the Evangelical churches and communities already existing, supplemented for a while, as those efforts would need to be, by grants-in-aid from the Board.

Let it be added that the influence of the Evangelical movement on the Oriental churches themselves has already been very marked. Pictures have almost or quite disappeared from many Oriental churches, particularly from the Armenian churches; pilgrimages have greatly decreased; less prayer is offered to the Virgin Mary and the saints, and more prayer to Christ; less regard is paid to traditions, and more to the Scriptures; in some places the Armenians themselves have established Sabbath-schools for the study of the Bible; increased attention has been given to the education of the Oriental clergy, and common schools have been greatly multiplied and improved; there has been a marked decrease of the spirit of intolerance; Armenians, Greeks, and Protestants now live, side by side, on friendly terms, and in some places Protestant pastors have been invited to preach in Armenian churches. In short, it is quite possible that in the end the *indirect* influence of the Evangelical movement in Turkey may exceed its direct influence.

Is it not clear, then, that the time has come when the missionaries in Turkey,

or at least some of them, in accordance with the original intention of the Board in sending missionaries to that land, should address themselves in a quiet and unobtrusive way to the work of preaching the gospel to the Turks.?

The Board is called to engage in this work because, first, there is reason to believe that a spirit of religious inquiry already exists among the Turks. Many Turks have learned to read the Bible in the Turkish translations, and have come to entertain a favorable view of the religion of the gospel; a few Turks have given evidence of conversion and been baptized, and several Turks are this day known to be suffering reproach and persecution for the name of Christ. Let us not forget such in our prayers.

Again, the Board is called to carry the gospel to the Turks because God, in his Providence, has wonderfully prepared the way. In the abolition of the death penalty and the promise of religious liberty; in the dissipation, measurably, of Mohammedan prejudices against Christianity; in the wide dissemination of the Turkish Scriptures, and in the presence in Turkey of living witnesses and preachers of Christ, both native and foreign — men fitted for the work by culture and character and thorough acquaintance with the land and the people; in short, in the preparation, at least measurably, of the Turkish mind to receive the gospel, in the preparation of men and means for the work, and in the promised presence of the Spirit of God, we see a divine call to carry the gospel of salvation to the Mohammedans of Turkey.

Does any one ask, Are the Turks worthy of our labor? I reply, By all means they are worthy. They possess good intelligence and kindly dispositions. Contrary to the common saying, "Cruel as a Turk," the Turks are not naturally vindictive and quarrelsome. They are fond of home, of children, of flowers, and of dumb animals. They are polite, temperate, and cleanly, and, unless excited to frenzy by attacks on their property or religion (and such attacks the missionaries certainly do not propose to make), are a quiet and peaceable people. In short, the Turks have many excellent traits of mind and heart, and already possess many religious ideas which are correct. Converted to Christ, they would be roused to mental activity and benevolent effort, and would naturally become missionaries to the millions of Mohammedans in Central Asia.

Does any one ask, Will not labor for the Turks excite the Turkish government to a more hostile attitude toward Christian Missions? I reply, Possibly it may, for a while, but not ultimately. What the Turks need is more gospel, not less. They must have more gospel, and more pure gospel, properly to judge what the gospel is. The ruling Turks are mistaken in their notions respecting the conversion of their Turkish subjects to Christianity; they need to see practically that Turks by embracing Christianity become better subjects, because they become better, more intelligent, and more trustworthy men. Their minds must be disabused of the idea that the sovereignty of the Ottoman state is endangered by the labors of Protestant missionaries, and they must be convinced that the missionaries are, as they claim to be, the very best friends of the Turks. If, moreover, the Turkish government is disposed to enter on a course of persecution, let the Christian powers, who have obtained from the Turkish government by solemn treaty the pledge of religious liberty, be forced to decide whether religious liberty

in Turkey is to be a fact or a fiction, whether individual Christians shall every year be allowed freely to embrace Mohammedanism, while Mohammedans are not allowed freely to embrace Christianity.

What, then, remaineth but that, in patience and quietude, with much prayer and with stout hearts, with supreme love to Christ, and with genuine love to all souls whom he loves, we pledge ourselves on this the seventy-sixth year of the Board's history, and after fifty-five years of missionary labor in Turkey, to put forth more earnest effort in behalf of the Turks? Let the kingdom of Christ be established in Turkey, not by arms, but by the gospel of love, and the beginning of the end will clearly be seen to be assured.

THE EAST CENTRAL AFRICAN MISSION.

This mission is at once the foreign missionary enterprise of the Zulu Mission in Natal and an independent movement to reach the tribes in the interior of Africa with the gospel. The mission to the Zulus in Southern Africa began fifty years ago at two points, one in Natal called the *maritime* mission, and the other in the heart of the continent about two degrees south of the Tropic of Capricorn, called the *interior* mission. And although the latter was abandoned as soon as begun, in consequence of wars between the Dutch boers and the natives, from an early day in its history the Zulu Mission has cherished this hope with which it was planted, and has cast its eyes upon the regions beyond Natal, in Zululand and the Gaza Country, northeast of the Limpopo River, and Matebeleland, as a field to which its labors might at some time extend. This territory is occupied by tribes kindred to the natives of Natal, and the Zulu tongue is either the vernacular or is generally understood. The hope has been cherished that the native Christians would be drawn into this work, and thus the expansive impulse of a real foreign missionary effort be added to the forces which were developing the mission churches. Various projects looking to this end have been considered from time to time; but political complications and scanty numbers in the mission staff and a certain lack of zeal among the natives combined to prevent any active movement for many years.

At length, with the impulse given to our knowledge of Central Africa and its peoples, and to missionary zeal in their behalf, especially by the explorations of Livingstone and Stanley, this long-cherished purpose awoke to new strength and preliminary steps were taken. In the Annual Meeting of the Zulu Mission for 1879 the matter was taken up in earnest, thoroughly considered, and a plan of operations adopted. Rev. Myron W. Pinkerton, one of the younger members of the mission, was authorized to make explorations in Umzila's kingdom, between the Limpopo and the Zambezi, with reference to the proposed new mission. After careful preparations he set out July 8, 1880, with one American and one Christian native. The expedition was wisely planned; great kindness and help were received from the Portuguese authorities; and everything seemed to promise success, when suddenly Mr. Pinkerton was prostrated by fever, and died November 10, and was buried on the way from the sea to Umzila's kraal.

The next year Rev. E. H. Richards was sent by the Zulu Mission to take up the task of exploration where Mr. Pinkerton had laid it down. Umzila's kraal, the capital of the kingdom, was reached October 10, 1881, without special incident; and, after a full conference with the king, the desired permission was given to open the new mission whenever the Americans should choose to come. It was ascertained that Zulu was the court language, and was generally understood even by the tribes tributary to Umzila, whose vernacular was a dialect kindred to the Zulu.

In November, 1882, Rev. William C. Wilcox, designated to assist Mr. Richards in opening the new mission, requested permission to go forward alone and explore the region around Inhambane Bay. He found eligible sites for mission premises, great numbers of people easily accessible, special facilities for starting a mission upon a self-supporting basis, and an earnest desire on the part of the natives to learn to read. Permission was given to begin the new mission at this point, with the expectation that after due exploration and the arrival of needful reinforcements a steady advance would be made toward the tribes in the interior. Mr. Wilcox, with his family, went forward in July, 1883, to establish the mission, which has since received the name of the East Central African Mission. During this first year Mr. Wilcox opened a school and maintained regular evangelistic services, studied the people, the language, the climate, and laid a good foundation for the work that was to follow. Mr. Richards, with his family, joined him there in July, 1884; and in December of the same year Rev. and Mrs. Benjamin F. Ousley arrived to recruit the mission. It is an interesting fact that Mr. Ousley was born a slave in the household of Mr. Joseph Davis, brother of the president of the Southern Confederacy, was freed by the Emancipation Proclamation of President Lincoln, and received his education in the schools of the American Missionary Association, both he and Mrs. Ousley graduating from Fisk University in the class of 1881.

After the arrival of Mr. Richards, explorations were carefully conducted westward to the Limpopo River, and southwest to Baleni, the second capital of Umzila's kingdom, situated on both banks of the Limpopo, some hundred miles from its mouth, and northward toward the residence of the king; and by means of these the character of the country, the tribes that occupy it, and the opportunity for missionary labors, were ascertained. The region thus penetrated for the first time by foreign explorers, and so made in a proper sense the field of the mission, stretches five hundred miles along the coast from the mouth of the Limpopo River to the Zambezi, is the natural way of approach to a vast inland territory, and seems to be thickly peopled by tribes that offer an easy access to missionary labors. The three families decided to occupy separate stations, enjoying easy communication with each other and with Inhambane Bay; and in June, 1885, Mr. Wilcox moved northward to Makodweni, Mr. Ousley to Kambini, while Mr. Richards remained at Mongwe on the Bay. Four helpers from the Zulu Mission churches joined Mr. Richards this year and entered upon missionary labor under his direction, the beginning of what it is hoped will prove a constant and important feature in the development of the mission.

The nominal restriction upon the privilege of teaching and preaching which the Portuguese authorities at first were inclined to impose was presently suffered to fall into disuse, and the missionaries were left at liberty to respond freely to the strong desire for instruction which the natives generally manifested. They gathered into their own households as large a number of youths as they could find employment for, and combined with some stated service about the mission premises regular hours of instruction and the customary worship of a Christian family. In this way they were able to exercise a constant and positive influence over their pupils, and the impressions made on mind and heart were much more deep and abiding. Mr. Wilcox has tried the experiment of cultivating a considerable tract of land, in order to draw a greater number of the native youths into his more immediate care; and so far the plan seems to be working successfully. These young people have proved unusually bright and tractable; they conform to rules readily, acquire manual arts with rare facility, and make rapid progress in learning to read and to write. In one of these schools a young man, six weeks after he had learned the letters of the alphabet, was able to set type, and within six weeks more he could both set and distribute type, correct proof, and print with commendable accuracy. Another learned the mason's trade with equal facility,

and a third the tailor's. But, best of all, at all the stations they soon seemed to understand the gospel and to feel its claims on them and personally to yield themselves to the Saviour. At a general meeting held at Kambini on Christmas, 1885, within six months after the separate stations had been occupied, more than fifty publicly expressed their purpose to be Christians, including some from each of the station schools. And they gave practical and cheering evidence of the sincerity and stedfastness of their purpose by renouncing evil habits and heathen ornaments, and beginning to persuade their companions to faith and repentance. The missionaries have formed these inquirers into classes for special instruction, and in due time hope to baptize and organize them into Christian churches.

The languages of these peoples have been studied and to some fair degree mastered; portions of the Scriptures have been translated; a catechism of 120 questions and answers has been printed; and some very simple lessons in reading have been issued from the mission press. The schools are large and the attendance fairly regular; and some of the brightest of the pupils will soon be ready to act as teachers to their own people. A good beginning has thus been made, and the immediate prospect is unusually encouraging. When properly reinforced the mission may extend its work to the regions beyond, and a regular line of stations toward the heart of the continent be opened.

Letters from the Missions.

The Mexican Missions.

CHURCH DEDICATION. — CHIHUAHUA.

Mr. Crawford, of Guadalajara, writes, May 4, that he and Mr. Howland, on the previous Sunday, had dedicated the new church at Tlajamulco. The building was put up two years ago, but recently the brethren had taken hold with their own hands, and finished it for dedication. Three were received for membership and one child was baptized. The house was filled morning and evening.

Mr. Eaton writes, May 19, of the work in Chihuahua, that the day-school had opened with much promise, with at least thirty pupils already. He says further: —

"Our work continues encouraging; fifty-nine at the Mexican Sunday-school last week, — the largest yet since the Methodist Episcopal diversion, — and sixty, or more, at the Wednesday evening prayer-meeting. Each week I am meeting ten adults to instruct them in articles of faith and covenant, and matters of Christian duty, who will be baptized at the next communion. On Sunday, the ninth instant, I preached on 'Giving,' as an act of worship, and distributed 'mite-chests' amongst the families, to receive special offerings in aid of the new chapel, etc. Before the sermon was concluded, an old lady, a washerwoman, marched up to the pulpit and handed me a dollar bill."

Mission to Spain.

ENCOURAGEMENTS.

Mr. Gulick, of San Sebastian, writes, April 1: —

"Our evening public meetings continue well attended. Last Thursday evening and this evening (also Thursday), there were in attendance not less than 120 persons from outside the house, which, with the thirty-five or so of our own family, fill the chapel full. There is of late a marked improvement in the conduct of some twenty young men who have come regularly for a number of weeks. Next Sunday two persons expect to unite with us on the profession of their faith; one of them is a Basque, a native of this province, the father of a family."

A PROSPEROUS SCHOOL.

Mrs. Gulick writes, March 26, of the interesting condition of the Girls' School, and of its prosperity the past year: —

"The older girls are all Christians,

eight of them and the two assistant teachers being members of the church. Three made a public profession of their faith in Christ, January 1, 1886, and, at the same time, solicited baptism as an additional expression of their entire breaking away from the errors of the church to which they formerly belonged. That was a solemn day for all the family. All over fifteen years of age came together for special prayer, and many and fervent were the petitions that God would bless the younger members of the family and bring them all to Christ. The little meeting begun then has been continued ever since; the girls coming together on Sunday evening for that purpose.

"It has been my custom to meet with all under fifteen — some twenty in number — every evening for fifteen minutes before they retire. Although only one is a professing Christian, not one refuses to pray before the others; and sometimes the prayers seem to come from truly Christian hearts. In fact, we have been greatly comforted by the signs of Christian growth in all but a few exceptions. These last are girls with whom we must have great patience, as they have had no advantages in the past, and do not seem as sensitive to good influences as the others.

"Although there has been at no time a marked religious interest, yet at different times during the year we have noticed a tender feeling and a turning of the heart toward God which denotes the Spirit's presence and power. We would be filled ourselves with more holy zeal, that we may better help those committed to us, and by our example show the secret of a happy, useful life."

Western Turkey Mission.

A NEW PASTOR AT TREBIZOND.

DR. PARMELEE, of Trebizond, sends an account of the ordination and installation, May 9, over the church in that place, under very favorable circumstances, of Mr. Garabed Kulludgean, a native of Cesarea and a graduate of the Marsovan Seminary. He has labored there nearly three years, and "proved himself a most excellent preacher, and a very judicious pastor in a field where there have been, unfortunately, many inharmonious elements." The people now appear to be thoroughly united. Of the public services Dr. Parmelee says: —

"The chapel was full to overflowing, many standing about the door and windows, and many turning away. No doubt a thousand people would have assembled if there had been a place to receive them. The respectful and sympathetic attention of the listeners during the service of more than two hours was occasion for special remark by members of the council. One member in particular, who was here during the great stir of three years ago, remarked in what a marked manner the hostility of that time had passed away, and in its place appeared now only a friendliness and interest which it was pleasant to see."

THE WORK IN SMYRNA.

Miss Clarissa D. Lawrence gives, May 21, the following cheering word from Smyrna: —

"What I have seen and heard in Smyrna this year has been an inspiration to me and quickened my own Christian life as nothing ever did before. Never did I so realize the intense interest of working for the salvation of souls, and of watching their growth in grace from day to day. There is always an inspiration in numbers, and to see our chapel filled with earnest, attentive men and women is of itself enough to excite one's enthusiasm. The band of church members is small, but I sincerely believe it would be hard to find a more truly consecrated, really noble company of young men than are these Greek brethren. Week after week they are always in their places, and, what is more, always ready to bear their testimony to the power of God's grace, in whatever form the occasion may demand. I wonder how many churches there are in America whose members are *always* in their places at the prayer-meeting, coming straight from their work without having had any supper, as these brethren come. You

would have rejoiced with us could you have been present this week Tuesday evening, and seen the room fill up till every available seat was occupied, and heard one and another tell what Christ had done for his soul. It was the most stirring meeting we have had yet, and three who remained to the after-meeting consecrated themselves to God on the spot, while others desired prayers.

"God's Spirit is manifestly with us, and we hope this is but the beginning of a true revival. The most hopeful and encouraging aspect of the work is the drawing in of young men and boys who, in this city of Smyrna, are exposed to fearful temptations. Indeed there seems absolutely nothing to prevent, but everything to help, a young man to go to perdition the shortest way. Last evening I heard the testimony of a youth, who can scarcely be twenty years of age, that he had committed every conceivable sin but that of murder, although he had been brought up in the Orthodox Church and carefully instructed in all that the priests know; and not till he came to Dr. Constantine's meetings did he realize his condition. We hear many such testimonies, and have had several proofs this winter of God's power to save to the uttermost even the worst of sinners.

"For my own part, I thank God that I have been permitted to aid, be it ever so little, in the good work, and my chief desire is to continue in it. I have received a hundred-fold more than I have given, and I love these people as my own. We desire the most earnest prayers of all our friends for the furtherance and enlargement of the work begun. No matter how slow the growth, if it be sure, nor how small the numbers, if they be true."

Central Turkey Mission.

THE GIRLS' COLLEGE.

In closing her report of the Girls' College at Marash, for the year ending April, 1886, Miss Corinna Shattuck writes: —

"Believing in giving, while yet receiving, our girls have zealously carried on their 'Foreign Missionary Society,' holding meetings fortnightly during the year, and have contributed 606 piastres ($26.70) to the Woman's Board of Missions of the Interior. In securing this amount, they have appealed to friends, especially Marash women, and in so doing have done more good than if they themselves were able to give the entire amount. Their annual meeting, April 1, was an occasion of much interest and was a great blessing to the girls themselves. We are happy in reporting that all of our girls hope they have begun the Christian life. Quite a proportion of them are already professing Christians, and five have recently presented themselves for admission to the church. On the part of some of them, there has been a most cheering evidence of Christian growth. Hearts have been knit together through sorrow, — two in the early part of the year being called to mourn the death of a father, and one of an older and only brother; while, later, we all have felt most sorely the death of our beloved physician, Dr. Stepan, who from the first has been a warm friend and active worker in behalf of the school.

"I cannot close without grateful mention of the goodness of God in granting us so prosperous and happy a year. As a school and family, there has been an unusual degree of harmony existing in all departments. The pupils have been faithful in their work, — kind, loving, and obedient, — and have made advance in self-control, as a whole yielding less to the impulse of the moment than is their usual custom."

Ceylon Mission.

OODOOVILLE.

The work in this mission the past year has been prosecuted with success in nearly every department, with some very decided advances. Miss Mary Leitch, who sends the annual report, speaks of the year as "a very pleasant and an encouraging one." She says: —

"Within the fourteen months since we wrote to you sixty have joined the Oodooville church on profession of faith, thirty

from the villages, and thirty from the Boarding School. It was an interesting sight to see young girls with bright, earnest faces, young men in the promise of manhood, fathers and mothers with their little children in their arms or clinging to their garments, old men and women feeble and bowed with age, one leaning on his staff, all standing up together, the rich and the poor, the Vellali, the Kovia, and the Pariah, and together confessing before all the congregation their faith in Jesus, the Saviour of the world, their one Lord.

"At present the list of inquirers numbers 130. A copy is given to each of the leading church members, with the request that they will pray for, and encourage, these individuals. Two meetings for these inquirers, the one for women, the other for men, are regularly held every Sunday immediately after the morning service. Sabbath afternoons, after the Sunday-school teachers' meeting, the Christian men go out in companies and teach six village Sunday-schools. They are accompanied by about twenty boys from the station who can assist by singing. The Christian women are divided into seven companies and go on Sabbath afternoons and hold meetings in heathen homes. Our little girls who can sing well also go with these women to aid in the singing. In this way we try to train up our boys and girls with a view to their being Christian workers in the future, and we believe that after the Christians are well fed in the morning the best way to keep them from becoming spiritual dyspeptics is to give them plenty of work to do in the afternoons."

CHRISTMAS-TREES. — SOCIETIES OF CHRISTIAN ENDEAVOR.

"In Oodooville, Manepy, Nawaly, and Panditeripo, we had altogether ten Christmas-trees, and gave away to the Roll of Honor Children 102 Tamil New Testaments. Will you not pray with us that God will bless his own Word to these young hearts and in so many homes? The well-filled home-boxes received from America just before Christmas lightened our labors greatly and made the occasions very happy ones to hundreds of pleased recipients. Could the children at home who prepared the gifts have seen the joy of all the little children here who received them, I think they would have felt repaid for their trouble. The more expensive picture-books, beautiful scrap-books, dressed dolls, etc., which seemed too choice for the village children, proved just the thing for prizes for the girls of the Boarding School, who were glad to carry them home and show them with pride to their friends. The total attendance at all our Christmas-trees was over three thousand, men, women, and children.

"One feature of the year has been the establishing of three Young Peoples' Societies of Christian Endeavor, which, together, number 171 members. They hold regular weekly meetings, and the young boys and girls who are members seem to be taking hold of the work in a most encouraging way, and they quite surprise me with their willingness, enthusiasm, and interest. The idea seems to be one which may well be adopted in this country, and we hope a few years may show many such societies started in Ceylon and India."

GIRLS' BOARDING SCHOOL.

"February 15 the Girls' Boarding School closed its school year, graduating a class of twenty-four girls, the largest ever graduated by this school, and all professing Christians. The public exercises were attended by several missionaries and by a large number of native friends, including many of the leading educated men and women of Jaffna. One could not help noting how large a number of the women present were graduates of this institution. Their faces showed the pleasure they had in revisiting their Alma Mater and listening to the recitations and songs of their children now in the school. All the graduating class took part in the exercises, eighteen giving short English recitations and six reading Tamil essays on the following subjects: 'The Women of India,' 'The Wonders of the Nineteenth Century,' 'The Power of Christianity,' 'Lord Shaftesbury,' 'The

Duty of the Women of Jaffna in Regard to Temperance,' and 'The Class History and Valedictory.' The exercises were varied by frequent songs — a Tamil lyric, a motion song, a children's English play-song, a tonic sol-fa round, a chant, two English part songs, and a good-by lyric composed for the occasion and sung responsively by the graduating class and the school. Six girls also played on the organ, accompanying the singing. At the close, the chairman, the Rev. Dr. Hastings, made some appropriate remarks, in which he pictured the condition of things in Jaffna in 1816, when the missionaries first came. Comparing this with what we see to-day, we may well exclaim: 'What hath God wrought!' He then presented to each of the class a diploma, a Tamil Reference Bible, and a lyric and hymn-book; a workbasket, containing scissors, needles, thread, etc., being also presented by the lady principal. Nineteen prizes were awarded for general scholarship, as well as for needlework and deportment; eight for punctuality and attendance; three for instrumental music; four for neatness of person and dress; and two for cooking. The occasion seems to have been enjoyed by all. In the Government Grant Examination held a few days ago, the school passed eighty-four per cent., and earned 2,450 rupees. All passed in the vernacular and three in English as well."

TRIP TO THE ISLANDS. — DELFT.

"The day after the graduating exercises of our Boarding School I took a trip to islands lying southwest of Jaffna. We visited and held meetings at three of these islands, but spent most of our time on the island of Delft. This, on account of the meeting of different currents within a mile or so of the shore, is quite difficult of access, and, although sometimes visited by missionary gentlemen, it has never before, within the knowledge of any one living there, so I was told, been visited by any white lady. The people, therefore, seemed surprised and delighted at seeing me. I took with me our tent, folding organ, violin, cymbals, and five singing children, a native pastor, a catechist, a Bible-woman, and two young men, one a student in Dr. Hastings's Theological class and one a teacher in the Tillipally Training School, also our stereopticon and Bible pictures.

"The people seemed delighted to see us, and we had on the evening of our arrival a meeting of perhaps one hundred and fifty, men, women, and children. We showed our magic-lantern pictures; first, the birth of Christ, explaining about the coming of Christ and our need of a Saviour, then the beautiful pictures of Christ blessing little children, raising the dead, giving sight to the blind, the sermon on the mount, the returning prodigal, etc. All listened with attention and great interest. After this we held meetings each morning and evening, and visited the people in their homes during the day, but not in the middle of the day, as the sun was too hot to permit our going out; but at that time the people, at our request, visited us."

CONDITION OF THE PEOPLE.

"This island contains about 2,000 people. The most of the lower castes have become Roman Catholics, but all the others are Sivites. There is a good school here, supported by the Jaffna Native Evangelical Society, with an attendance of about fifty children, taught by a Christian teacher, Mr. Crossette, and his wife. There are as yet no Christians on the island, except a young man, Canapady Pillay, belonging to one of the highest families. He was converted while studying under this teacher. He is now studying in our English school at Manepy, and we hope when he shall have finished his studies he will go back as a catechist to work on this island. This young man was at his home while we were on the island, and was very diligent in helping to arrange for our meetings and in calling his friends to attend them. His grandfather is the most influential man on the island and is now engaged in building an expensive heathen temple. I passed it in company with Canapady Pillay as we were calling people to a meeting, and as we looked at it he

brushed the tears from his eyes and said: 'I wish my grandfather would become a Christian.' It is said that if this man should become a Christian most likely all the people of the island would follow his example. It has been a great joy to us to know the firmness with which this young man, Canapady Pillay, has adhered to Christianity, refusing in any way to participate in heathen rites or ceremonies. The grandfather said to me: 'Take the boy; he belongs to you; he has given up his religion.' The boy's mother and her four sisters, all respectable married women and much adorned with jewelry, came to see me. They told me the boy had said I was his mother, and that I was kind to him, and so they wanted to see me. I told them that if I was the boy's mother then it must follow that they were my sisters. They seized the idea with apparent delight and, putting their arms around me, covered my hands with kisses in the native manner, that is, smelling them as if smelling a rose or something fragrant. I told them that if they were my sisters they must become Christians. They have consented to let Canapady Pillay's sister and cousin join our Boarding School next year. His sister is a beautiful girl and has as sweet a smile as any perhaps I have ever seen on any face. We also took with us on our return to Jaffna a cousin of this Canapady Pillay, to join the Tillipally Training School."

RESULTS.

"I think our meetings were greatly blessed. Of those who attended, eleven expressed a wish to be baptized, and to be known thenceforth as Christians. We formed them into an Inquirers' Class and asked them to go regularly every Sabbath morning to the teacher's house to be instructed. One of the inquirers, when asked why he believed in Christ, answered with emotion: 'I have heard of our gods fighting great battles and doing many wonders, but I have never heard of their loving us and dying to save us.' These high families seem to be all related, and I believe that when they begin to become Christians they will all come together. The people were very kind and hospitable to us. When we visited a house the first question usually asked was: 'What can we give you?' and forthwith they would have a cow or a goat, or perhaps a buffalo, brought to the door and milked, and would give us fresh milk to drink. They drew the milk into a hollow bamboo stick and we drank it from a folded plaintain-leaf.

"We enjoyed our stay very much and the people seemed sorry to have us leave. Some of the women clung to me and said: 'You must stay with us.' This I would dearly have liked to do but for my much-loved work in Jaffna. But I thought of my wealthy sisters in more favored lands, some of whom could be spared from their homes and who are spending their time perhaps over music, painting, dress, or such things, and, while these are all well enough in a certain way, I wished they could know something of the supreme joy of having a child or woman with a dark skin, but bright, intellectual face, look up at you with a grateful gaze which says: 'You have made known to me my Heavenly Father.' Could you bring from the piano a strain of music as sweet as that? Could you draw on a canvas a face that would shine like such a face? A painter once said to me: 'My great grief is that my pictures cannot breathe or speak, that the heart cannot beat or feel.' But you might draw pictures on hearts that feel. We bade the people farewell, promising to visit them after this once a year if possible."

Madura Mission.

SUMMARY OF RESULTS.

THE Annual Report of this mission for 1885 is at hand, from which it appears that there has been prosperity in nearly every department, and in some, very decided advance. We gather from the "Summary" that three or four new congregations have been begun the past year and as many dropped. Schools have been opened in about twenty localities. There have been 1,138 girls in the mission schools the past

year, against 842 the previous year; a larger number than last year were found in all the schools of the district — a striking advance, and "a very significant fact." One church has been organized, and seven substantial church-edifices have been begun or completed. One hundred and thirty persons have been received from non-Christian and non-Protestant communities. The money raised by the churches for religious and benevolent purposes has exceeded the high-water mark of Jubilee Year by about 350 rupees. More systematic and energetic work has been done in street preaching and itinerating through the country villages. Distinctively evangelistic district societies among native Christians have been organized for the work of Christianizing their own countrymen, which is a very considerable step forward. The Report adds: —

"In reviewing the reports on which this year's statement is made, the writer has been impressed with the total of Christian influences which are systematically brought to bear on the people of the district — influences not yet yielded to, like those of early spring before winter has resigned its sway. He has equally been struck with the total sum of religious effort the Christians are making to house themselves in church-edifices; to educate their children, girls as well as boys; to endow their own institutions; to support their pastors, and to preach the gospel to the heathen by catechists, by tracts and Bibles, and personally. In some respects, they could have done much more than has been done. But the past proves they are willing to learn. We grieve over the fact that so many, who actually joined us from the heathen, have not stood firm, that the increase in the churches is so small. We see the need of a divine impulse — of a Power behind all labor and methods and appliances, and we wait, as the apostles were bidden to wait, that we may be endowed with the Spirit from on high."

ITINERATING.

Mr. Washburn, of Pasumalai, writing April 26, gives the following interesting account of the method of itinerating in this mission: —

"We have turned both the New Year's and hot-weather vacations to account for tent excursions into the neighboring district for preaching. Rev. Mr. Buckingham, the second instructor in the Theological School, with a company of singers and catechists from the institution, spent nearly a month in this unremitting work among the village people. The workers speak of their very friendly reception by the people, and the sale of a large number of Scripture portions. This kind of itinerant labor in the rural districts affords the very best means of training our students for preaching to the miscellaneous audiences such as they will have to deal with. It added very much to the effectiveness of our preaching party that two of its number were nine years ago heathen boys belonging in villages in this very region. They were brought to us by the stress of the then existing famine. Now they went back among their own caste people, living witnesses of the best sort of what a transformation Christianity can make in these rough robber people.

"Since coming to the hills Mrs. Washburn has received what we have for many years been laboring and praying for — an earnest invitation from the Brahman portion of a village near us to send them a Bible-woman. This opportunity has come out of the friendly feeling between us and the people, brought about by their boys in our high school.

"Nine persons were received, by profession, to the church at our last communion — seven from the institution. The religious atmosphere of the school has been much better than it was last year — no revival, but a serious attention to religious things by church members and some others. Our church is crowded; the preaching is very earnest and pungent, and has not been altogether without fruit."

North China Mission.

KALGAN. — A BOTANY BAY.

Mr. Williams, of Kalgan, writes on March 25: —

"Brother Sprague's absence has left us weak at this station, so that no touring has been done. A helper is stationed in the country, so that the spiritual wants of the people there are not neglected. We find ample work: I in the upper, and Brother Roberts in the lower, city. We each have chapels opened daily, and I have a boys' school, to which I go on alternate mornings for prayers. Brother Roberts's time has been occupied in putting up three houses, but he will have finished them in a couple of months. We have at length secured a dispensary in a desirable position, and, when the long-delayed appropriations come, will repair it in good shape.

"Mrs. Williams is endeavoring to establish a girls' school in the upper city, giving the scholars but one meal a day, but it is hard to do it, when in the former school two meals a day were given.

"On February 21 we celebrated our 'China Wedding.' Few have had more to be thankful for than we, for we have had uninterrupted good health and been permitted to labor in this city undisturbed.

"Kalgan is the Botany Bay for banished officers of the government. There are sixteen here now because defeated by the French in Annam and Foochow. Captain Lew Buah, who was the only man who saved his gunboat in the Foochow fight, and afterward ran the blockade to Formosa, carrying twenty thousand troops, thus keeping the French from getting a foothold, is here. He speaks English, attends our religious services, and gave $40 for the erection of our chapel. We are glad to make his stay here less lonely, and hope he may feel that God has led him here that he may be a Christian."

MEDICAL AND EVANGELISTIC WORK.

Speaking of medical work and its relations to evangelistic work, Miss M. A. Holbrook, M.D., of Tungcho, says: —

"As much depends upon what kind of eyes a man looks through as upon what he looks at. Missionaries in North China, all missions included, are divided into three classes — liberal, aggressive, and conservative. The first class fix their eyes, for the most part, upon Confucianism, searching out favorable spots on which to graft Christianity. They leave so much of the rank growth of the original stock that few of the blossoms on the grafted scions set for fruit. The educational and medical work of this class, as I observe it, teaches much of Western learning and but little of the Bible, and results in breaking down prejudice against foreigners rather than in leading men to Christ. Its combined influence is more largely for Western civilization than it is for the world's Saviour. Those belonging to the conservative class think all educational and medical work 'pressed too far and out of just proportion to other parts of our missionary service.'

"Those belonging to the aggressive class meet the higher need of the people by first supplying the felt want. Many are ready to listen to, and study, the truths of science, who will pay no heed to the truths of the Bible. The aggressive missionary gives them, through schools and Christian scientific literature, a whole range of natural science, but makes every truth of nature point directly to nature's God. Besides, he gives careful and extensive study of the Bible itself. Western learning is made the attending servant of Him whom we delight to honor. And so with medical work. The missionary physician gives all in his power, but every medical effort, however skilful, if not wisely followed by direct personal evangelistic effort, is an opportunity lost, for which both the physician and the missionary are responsible. In regard to the need of the medical as an auxiliary to the missionary work, if it be followed by evangelistic effort, we need it and must have it; but if it be not so followed, we will not use it, and so ought not to have it."

THE BRIDGMAN SCHOOL.

Miss Jane E. Chapin, principal of the Bridgman School for Girls, at Pekin, writes, March 16: —

"I was very happy to reach the end of my long and tedious journey, and to

receive such a warm welcome from my associates and friends, and from the Chinese. I found a good many changes had taken place even in the year and a half I had been gone, but there was still enough that was natural to enable me to feel at home immediately. I miss Mr. and Mrs. Ament greatly from this station, and I fear it will be a long time before Mrs. Ament's place will be filled, she had such a rare gift for winning and interesting the Chinese women.

"In my absence Miss Haven has done noble work in carrying forward the effort to bring the school nearer to a self-supporting basis. No girls have been received to the school for two or three years who are not clothed by their friends. And now even those girls who were received under the old *régime* are clothing themselves either wholly or in part. Miss Haven has taken a great deal of pains to have them taught different forms of handiwork, and they do their work so well that there is no lack of orders. Their leisure time is well occupied in work that is bringing them in the means for self-support. The good effects of this state of things are shown in various ways. I have never known a time when the control and discipline of the school were less laborious.

"The work in China moves slowly, but it does move, and now all the indications are that it is henceforth to be with accelerated motion. And I wish that the number of workers in our mission, instead of diminishing, might be increasing in proportion to the new opportunities for work which I believe will open before us."

Japan Mission.

KOCHI. — A BOY WITH A STORY.

MR. ALLCHIN writes, May 11: —

"A few weeks ago Mr. Atkinson, myself, and a 'boy' made a trip to Kochi, in the southern part of the island of Kiushiu. The 'boy' is a young man with a story. His home is in the western part of the main island. He was the school-teacher of his village, and his father the physician. The Buddhist priest, on making his regular tours through the villages, was accustomed to stay at their house, and on one occasion asked the young man if he had any interesting reading. He replied that he had some *very* interesting matter, and produced a Bible and some Christian books. In a few days the teacher noticed that his scholars were leaving, one by one, and at last was obliged to close the school because so few came. It appears that the priest had gone to the villagers and warned them against sending their children to the school, because the teacher had become a Christian. The father also became enraged with the son, and for a punishment sent him to live with an uncle. Now, the young man had not become a Christian; but, having once heard a Japanese preach, had become curious to know about Christianity, and so had purchased these Christian books. The punishment did not continue long, for, cutting it short by running away from his uncle's house, he made his way across the country on foot to Kobe, a distance of over two hundred miles. One Sunday morning he turned up at Miss Dudley's house — dusty, tired, and hungry. Employment was obtained, by which he could earn his food, and he was happy. His great object in going to Kobe was to learn from the missionaries themselves what Christianity was, and, as he says, 'having learned, to return to my country and give them something to persecute me for.' This expression sounds harsh; but we found, during our trip, that his feelings are not bitter toward his relatives. Mr. Atkinson has taken him into his home as 'boy' for a few months, that he might give him personal instruction and introduce him to the Christians. For one so young, he is well educated, even for a school-teacher.

"Nothing could have been better for him than the daily experiences of this two weeks' tour. As he listened to the answers to the inquiries, to the daily Bible talks and sermons, he must have had the feelings of Christian as he passed from room to room in Interpreter's house, where he saw 'things rare

and profitable — things to make him stable' and which would act as 'goads in his side, to prick him forward in the way he must go.' Since our return I have learned that he has applied to the Kobe church for baptism. So much for the 'boy' whom 'we had also with us as our attendant.' Like Mark, he will be heard from later.

"Eight years ago Mr. Atkinson visited Kochi, but it had not assumed any importance until within the past year. There are now forty-six baptized believers in our church, twelve of whom were baptized during this visit."

WHO BURNT THE BUDDHIST TEMPLE?

"A few days before our arrival a Buddhist temple on the borders of the town was burnt, and the priest started the story that the fire was caused by the incantations of the Christians. The people did not believe him, and for this reason: a year or two ago this priest professed to have become converted to the Christian faith and for some time was under the instructions of Bishop Nicolai of the Greek Church in Tokio. He soon left, however, and, resuming his priest's robes, went through the northern part of the island of Kiushiu, in the region of Imabari, lecturing against Christianity. His method was to give the Christian version of the Gospel of Matthew and then to ridicule it. He soon appeared in Kochi, in the southern part of the island, and for a time crowds went to hear him. He told them of his success in the north in rousing the people against Christianity; that they had torn down the churches; had scattered the Christians; had imprisoned their leader Ise, and, although intending to kill that foreigner Atkinson, had allowed him to escape with a few wounds. The priest's object was to arouse the people to crush Christianity in the bud in Kochi, and he nearly succeeded. For a week or two Mr. Sugiura, the pastor, was afraid to venture out after dark. But of course it could not be long before the truth about scattering the Christians in the north was known and the lies of the priest exposed. There was a reaction of feeling among the Kochi people at once. The priest could get no one to listen to him, while one thousand assembled in the theatre to listen to this same foreigner Atkinson and others lecture on Christianity. No wonder that the priest's story about the Christians' incantations being the cause of the burning of his temple was not believed. On the other hand, the people assert that he burnt it himself, to regain their sympathies."

Micronesian Mission.

AMONG THE ISLANDS. — KUKU. — SOPUK.

LETTERS have been received from Mr. Logan, of Anapauo, Ruk, of date as late as March 9. The inveterate habits of the natives are hard to overcome, and the presence of the white missionary is needed in all the islands. From his long journal-letter of the work at Ruk, and especially of a trip of two weeks in the *Morning Star*, during which he visited ten churches on as many islets, we give interesting extracts: —

"Wednesday, October 28, we organized a church at Kuku. Eighteen were baptized. The chief of the place has been a famous warrior. It was he who killed a white man named Hartman a few years ago. I hesitated about baptizing the chief, but could see no reason for refusing him. He takes the name of Saul. We spent some time examining the candidates and were much pleased by their answers and the spirit which they manifested.

"Last week we went to Sopuk at the east end of Uela, about ten miles from home. Moses has been to Sopuk once or twice, but white people were a strange spectacle. We went to a large canoe-house belonging to the high-chief. It is simply a huge roof, the eaves only a few feet from the ground. In one corner there was a frail enclosure, entered by a hole about two feet square near the ground, out of which the chief crawled. The people gazed at us with the same wonder with which backwoods people gaze at a circus

or wild animals in a menagerie. I talked a while with the chief and people who were present, and then asked them to send and gather the people, and especially the women, not one of whom could be seen. As it was now noon we ate our lunch, and this to the spectators was quite equal to the second act at the circus. After lunch Mrs. Logan, with the help of the children, Mr. Worth, and the boat's crew, sang several native hymns. The old chief could not persuade a single woman to come near us. Some children, many of them naked, came peeping about with curious eyes, but ready for flight at the least sign of motion on our part, Perhaps thirty men gathered together, to whom I talked for a half-hour about God, duty, and the life after death. They listened very attentively, especially the old chief. Then Joni, our Mortlock boy, talked a while. Some time was spent in asking and answering questions, and then we got ready for the trip home."

METITU. — UTET.

"There is a district named Metitu about five miles distant on the north side of this island. Esaiam has relatives there, so we thought he might make a beginning in missionary work. We went, talked to the people about the new religion, and asked them if they wanted it. One old chief said he did not. He did not dislike us, but he did not like the new way. But the people generally, also the highest chief, said they liked the *lamalam*, and would be glad of a teacher. I told them that if they wanted to be taught they must set apart a piece of land for the use of the teacher and to build a church upon, and must set to work to build a church. They said they would, but I wanted to see how much they cared about it, so I told them to talk it over among themselves, and then come to Anapauo, and tell us. This was Friday. The next Monday Uitep, the principal chief, came, saying that they would give the land and build the church. The next Friday we went to Metitu, and they gave a piece of land large and well situated. A few days later they came to borrow an axe to cut timber with. Esaiam will go and stay with them part of the time, preach and teach school, and, we hope, ultimately settle with them.

"*December* 7. We went last week to Utet, about twelve miles west, where Emelios, from Ponape, labored eighteen months, and died. A small church had been gathered, but all have since fallen into sin. There is a good church-building which they keep in repair, and keep up regular services, but as none of them can read, of course their services are but a going over and over of the same things. The church is built on a beautiful site, the summit of a gentle ridge sloping down on both sides to the water, bright green grass all about and shaded by cocoanut and breadfruit trees. If one could only multiply himself by one hundred, he could still find plenty of most promising work in this field. We met at Utet people from two other places who wanted teachers. We were struck by the bright, intelligent faces of the young men. It would be a very promising field for a good man. I hope we shall succeed in getting some of them to come to our school here and thus fit them to go back and do something for their people until a teacher can be supplied them."

TOLOAS. — TUNUK.

"To-day a chief has been here from the island of Toloas. He has abandoned heathenism, observes the Sabbath, and holds such meetings as they know how to conduct. He says he is tired of war and wants to be a Christian. I promised to go to see them and invited them to come to see us. He says he will begin upon a church if only some one will help him to frame the timbers together. This seems a very encouraging incident.

"*February* 8. — We went the other day to Tunuk on the north side of this island. There is a church there which has a 'name to live.' They have been two years without a teacher, and no one there can read. The church-building is sadly dilapidated, and the teacher's house uninhabitable. I broached the subject of bringing them Titus for their teacher with fear and

trembling, but they said they would like to have him come. He has gone, with the promise that the 'parsonage' shall be speedily repaired.

"On the north side of Toloas they have begun to have Christian services by themselves. We went there the other day and had an encouraging visit. The next Sunday the chief man came to Anapauo to attend our services. We hope the work will progress there. They have set apart a piece of land on which to build a church, and say they will go on and build. I asked why they wanted to be Christians, and they answered that they were tired of war."

TRIP TO THE MORTLOCKS. — ONIOP.

"*March* 8, 1886. — The *Morning Star* reached us Thursday, February 18. The next day about 10 A.M. we had completed preparations for our voyage to the Mortlocks. We got out of the lagoon about 4 P.M., and about 2 P.M. next day were at Namaluk. The Mortlocks were in sight before dark. Sunday morning we ran in and anchored off Oniop, our old home. A large crowd was on the beach. When we got to the church we found it well filled and the service in progress. We joined in the service, saw their Sunday-school, and then went to the house we used to live in for a rest. My heart would have thrilled with old memories, but I was too weak and sick for any emotion. Dr. Wetmore remained on shore with me until evening, holding a long service.

"Moses and Solomon made all arrangements for the communion service next day, and then Dr. Wetmore and I went over. Only one had to be excluded, out of a membership of seventy-six. There has been no resident teacher here since we left, — five years ago, — so we were very much pleased. Samuel and Stephen and others gave me a very cordial greeting, and there were tears in some eyes. We have been praying all the year that some from these churches might be willing to come to Ruk to be educated as teachers, and I was delighted to find here a fine young couple willing to come."

LUKUNOR. — TA.

"After dinner Monday we came to Lukunor, where we remained until Wednesday morning, and very busy hours those were. There are about one thousand people here and a large church. David has been away three years, and we found much to pain us, much that needed correcting. A half-dozen were restored to the church, a dozen or more excluded, many things urged upon the deacons, etc. One couple here also came with us to Ruk.

"Wednesday at daybreak we started for Ta, the home of Obadiah. Caleb, the only other teacher in the group, had joined us at Oniop. Obadiah had been an excellent teacher, but had got to trading, even in the *taik*, or red paint, and had interfered between the traders and people for his own profit. As soon as we were anchored at Ta he came on board. I gathered all the native teachers in the cabin and organized a general meeting, with Captain Bray and Dr. Wetmore as corresponding members. I had five definite charges against Obadiah, to which he answered in order. He excused himself on some points, and confessed others. By-and-by he broke down completely. Dr. Wetmore read to him from an old *Missionary Herald* some of his utterances when he first came into the work, and told him how favorably he had been known abroad. We finally all cried together, and, with what seemed a sincere promise from Obadiah, shook hands and voted unanimously to quash the charges and restore him to favor. Then with a light heart I went on shore. I had dreaded this ordeal and much feared the result, but now all seemed bright.

"We spent only twenty-four hours at Ta. It was a delight to see the class of twenty-five stand up in a line and read, nearly all of them fluently, in the New Testament. The work seems favorable. A few were received to the church. Twenty-five children were baptized, but none was willing to go to our school at Ruk. My heart was heavy about this, but I hope that by-and-by we may get several

from this, which, in many respects, is the best church in the group."

SATOAN. — KUTU. — MOR.

"Thursday noon we went to Satoan. This has always been one of the most backward of the churches, but there seems some life even here. Obadiah plans to come and live with them some months next year, help rebuild their church, and try to revive them spiritually.

"It is more than twenty miles across the lagoon to Kutu. The church here has kept up very well. Eleven were received to it, and fifteen children were baptized. Still no one was willing to go to our Training School.

"I enjoyed the Sunday at Mor, our next stopping-place, as the people listened gladly to what we had to say. Eleven children were baptized, and one couple was obtained for our Training School. A woman was chosen to be their school-teacher, and many earnest words of exhortation were given, and at evening we bade them good-by."

ETAT. — NAMALUK. — LOSAP. — NAMA.

"Monday morning we started very early for Etat. This is the home of Caleb and Julie, and we had a warm welcome. The school showed off finely. The general meeting was continued here and very satisfactory results arrived at. Two promising couples were secured, and a third wanted to come, but were kept back by their relatives.

"About midnight we ran down to Namaluk. Here matters were not very promising. Six couples were married, twelve adults and seven children baptized. We had a long walk across the reef in going and coming, wading through water often above our knees."

"At dark we sailed for Losap, where we arrived the next morning This is Solomon's home, and he was able to take the laboring oar. There had been here many lapses into sin, and, while the school appeared very well, it is composed almost entirely of young women and children, the boys and young men preferring tobacco and wickedness to study. A fine young couple volunteer for our school. Two boys, who have been two or three years with Mr. Doane, were here chosen school-masters.

"We left our anchorage the next morning, March 4, and ran over ten miles to Nama, and had a day on shore. Nama has been three years without a teacher, Solomon doing what he could for them. Both Losap and Nama suffer much from being stopping-places for trading-canoes between the Mortlocks and Ruk, many on these canoes opposing Christianity both by words and deeds. Another fine couple, however, offered themselves at the last."

RETURN. — RESULTS.

"The voyage lasted just ten weeks, during which we visited ten churches, on as many different islets, and brought back with us fourteen scholars. Dr. Wetmore was very helpful. The condition of the churches was, on the whole, better than I expected. They so much need more frequent and longer visits from the missionaries, and earnest, wise, and faithful teaching, on each islet. The people are very slow to give up their old customs, especially the taik, the men's long hair, and the native dress, or, rather, want of dress. They still cling also to some of their old superstitions, and where there are trading-stations women are sold to vessels. Captain Bray and Dr. Wetmore joined me in vigorous protests against their reprehensible customs. I hope there may be not infrequent opportunities during the year to write, so that I may do what I can by letters to the churches and schools. We shall start upon our work for the next year with high hopes. The responsibility of caring for, clothing, and feeding, as well as teaching, these fourteen Mortlock scholars, in addition to our ten Ruk boys, is heavy, but we trust we shall be helped through. We raise here our Ebenezer, and look to the future hopefully, enthusiastically. Pray for us that we may so walk that we may be the channels for communicating divine power."

Notes from the Wide Field.

PALESTINE.

GOVERNMENT OPPOSITION. — *Evangelical Christendom* for March gives extracts from a letter of Rev. Mr. Hall at Jaffa, who reports that the Turkish officials are withstanding the efforts of missionaries in that region much as they are in Asia Minor. Mr. Hall says that "throughout the year of work which has just now closed the Palestine Mission has been called upon to contend with increased opposition from the Turkish government. This may be owing partly to the fact that fresh branches of work have been opened up, — such as that of the evangelist colporters, — the success of which has irritated considerably the fanatical local officials. The Jaffa and the Gaza colporter evangelists have both been arrested, and their books taken away from them, although these books were afterward returned, and the work carried on as usual. The Jerusalem and Acre colporter evangelists have been threatened several times with arrest and imprisonment. In some places strong efforts were made, by threatening the parents with fines and imprisonment, to prevent Moslem children from coming to our schools. But, on the whole, these efforts to oppose the spread of the gospel have been the very reverse of deterrent; for, whilst the government has shown much hostility, there has been a far greater spirit of inquiry amongst the Moslems than previously. Many Moslems come to our Bible depots, and enter into argument with reference to Christian doctrine. Our women's meetings are largely composed of Moslems. Not long after this the Gaza colporter evangelist was arrested by the kaimakam of Gaza, and his books confiscated, by order of the pasha of Jerusalem. I wrote a friendly letter to the kaimakam, asking for the books, but he flatly refused and sent back a rude message, saying, 'Let not Mr. Hall think that this is a small matter. It is a most serious affair. I am acting under the pasha's orders, and the colporter will certainly be severely punished.' (The colporter had been liberated after examination.) On receipt of this message — having been previously advised that hindrance by government officials to the circulation of the Scriptures was a direct breach of treaty — I made a formal complaint against the kaimakam of Gaza to the pasha of Jerusalem, through Mr. Consul Moore, and asked (*a*) that the books should be returned without delay, (*b*) that the kaimakam should be warned never again to intefere with the colporter evangelist. The pasha sent orders to Gaza to this effect, and the books were immediately handed to me."

SYRIA. — Rev. Dr. Craig, at the May meetings in London, gave the following interesting statistics as to what is now doing for Syria, a little land with a population of only two millions — one half Mohammedan and the other half nominal Christians — instead of the probably twenty millions in the days of Solomon. There are thirty different missionary societies at work among them, represented by 800 laborers, 200 being European and American, and 600 native. There are 140 preaching-stations, with 7,000 regular attendants at the churches, 30,000 occasional attendants, and 1,000 church members; 300 schools, with 15,000 children, and 14 medical missions, where upward of 80,000 patients were treated, who were sent away, when cured, with a small selection of tracts in their own language; and thus the gospel was carried where the missionary could not go. The religious press was doing a grand work. A great change is taking place among the Moslems. An intelligent Turkish pasha had told him that, though not many Mohammedans were converted to Christianity, he scarcely knew of an educated family that had not the beautiful illustrated books of the Religious Tract Society open upon their tables.

PERSIA.

Revival at Salmas. — Miss C. O. Van Duzee, now of the Presbyterian Mission, at Oroomiah, in a recent letter, speaks thus of a recent revival work at Salmas and other villages on the Oroomiah Plains: —

"There is a revival here and some twenty seem newly awakened. There appeared to be a readiness all winter, and seven or eight, we hope, accepted Christ before, but just now two Nestorian evangelists have been here holding meetings for a week. One of them brought his wife, and all of us — missionaries, preachers, teachers, and church members — have visited from house to house, reading, praying, and inviting the people to the morning and evening meetings, which have been fully attended. There is no regular church organization, and only nine church members besides the preachers, teachers, and their wives, so that such a revival is a great thing. There is not another village on this plain where there has been preaching enough to be ready for such a thing. The evangelists have left, but evening meetings are to be continued, and we hope others may come in. All winter these evangelists have been visiting different villages on the Oroomiah Plain, and there have been great revivals in many places. Seventy-six are propounded for church membership in Gavalan."

At Dizzataka. — Dr. Shedd, in *The Foreign Missionary* for May, writes of the above revival work: —

"In the two weeks past I have visited, the first week, six villages, and the last, one. Mrs. Shedd and I spent last Sabbath in Dizzataka, where a work of grace has been in progress since the Week of Prayer. It is an old-fashioned revival that moves the whole village of one thousand souls, and some of the hardest cases have been smitten with deep conviction and have turned to God with full purpose of heart. I can remember the time, years ago, when I went to Dizzataka, and they said that nearly every man in the place was drunk. This winter drinking is hiding itself. It is the church of which Dr. Nelson attended the dedication, and to which he gave a bell. His bell has been calling together congregations of over three hundred — the church crowded full. There was great joy in that city. I never saw a church so happy; many of the converts too had found the great joy."

AFRICA.

Life in Africa. — Rev. W. J. Underwood, in a letter in the *Wesleyan Missionary Notices*, written from the Transvaal, gives the following remarkable story told him by a woman with her babe in her arms, at a lovefeast: —

"My mother died soon after I was born; and as I had no friends or relations there, and nobody wanted to be burdened with me, they made up their minds to kill me and bury me with my mother. Just at that time, however, my grandfather came unexpectedly; and he claimed the right to bring me up. So I lived with my grandfather until I was grown a young woman. Then my grandfather died, and soon after a young man wanted to marry me. There was another man, however, an older man, who also wanted to marry me; and he tried to kill the young man. One day, when the latter went to bathe in the river, his rival came armed with assegais to accomplish his purpose; but he managed to escape with no further injury than a wound in his head. Then afterward the young man who loved me, and whom I loved, went to kill the one who had attacked him in the water. An old man interfered, and brought about a reconciliation. Then I found my father's brother, and I said to him: 'You must let me get married, for these two men want me, and I am afraid one of them will be killed.' After some hesitation he gave his consent, and I then married the one that I loved. When the other knew we were married he was enraged, and he went and made complaints to the Swazi king, who sent messengers to kill my husband. But one of his

chiefs was friendly to us, and he said to us one day: 'Do you see those men coming over that hill? They are coming to kill you. Run away; run away, both of you.' So we ran and hid in the mountains, and afterward we came to Mahamba. Thank God we did come! for here we have heard the gospel and have both been converted."

MICRONESIA.

FIJI ISLANDS. A CONTRAST. — Rev. Thomas Williams, attending the jubilee of the Wesleyan Mission, writes from Levuka, December 19, in the *Wesleyan Missionary:* "I passed a night at my old and horror-crowded station Somosomo, where with the brethren Lyth, Hunt, Cross, and Hazlewood, and our noble wives, I endured sufferings of no common kind. But they are past, and on the ground where once I walked among the slain, amongst open ovens and devil-temples, I have addressed a neatly attired and attentive audience in connection with the celebration of the jubilee of the Wesleyan Mission in Viti. I witnessed strange scenes here from the year 1843 to the year 1849; and those which are daily passing before me, as a member of the deputation, are by contrast equally strange. Jehovah hath confounded the gods of the heathen and gotten to himself a glorious victory. Hallelujah!"

Miscellany.

THE MATERIALISM OF THE AGE.

THE following eloquent passage is from the address of Rev. Alfred Rowland before the London Missionary Society at its recent May meeting: —

"Do you think it is a desirable thing to see, and a healthy sign of our English life, that retrenchment generally begins in contributions for foreign missionary work? I understand that the theatres in London are as crowded as ever, and I believe that they are more numerous than they were. The social parties that are given by professing Christians in Congregational churches, as well as in others, are about as costly as they used to be. The luxury that used to abound in the homes of the middle classes abounds yet more and more, and yet there are multitudes of members of our Christian churches who do not contribute one single shilling to the funds of this society, and there are some who contentedly continue their guinea subscription, and imagine that they have done God great service, forgetting that they pay about double that amount for the tuning of their pianos, and even for the blacking of their boots. Now, sir, it is useless to shut our eyes to this state of things. We ought to see that there is worldliness still existing as our foe in Christian churches, and that Christian ministers ought to hit out at it straight. The fact is, the churches have forgotten that the cardinal doctrine of the Christian faith is the doctrine of self-sacrifice. The churches have been founded upon the empty grave of One who died for our sins. The great symbol of the Christian Church is not a bed of indolence, it is not even the crown of glory; but it is the cross of sacrifice. We want to get hold once more of that idea, that I suppose was in the minds of the early monastics when they used to fix the ornamentation of their churches. Some of you will remember a picture exhibited by John Pettie in the Academy some two or three seasons ago. Now that picture represented a number of monks who were standing in a clearing in a primeval forest. Upon the site on which they had fixed, evidently for their altar, there was a lofty pinewood cross that had been erected. All the brethren were standing together looking for the first gleam of the rising sun, because they had determined, and rightly, that their church should be built there in the midst of the heathen, on the lines marked out by the shadow of the cross. That is what we want, that is what we should pray for, and we should not want any

appeals by circulars, or by speeches, or by sermons, if only our churches really lived, as they ought to live, under the shadow of the cross of Christ. It appears to me that materialism has been exercising a very subtle and widespread influence amongst us, and I do not simply mean by that the materialistic philosophy, — I mean the general tendency to allow things that are seen and audible and tangible to loom too largely upon the horizon of thought. This is a sort of feeling that you see exhibited by Christian people when they will contribute vast sums of money for the construction of a railway or for the maintenance of an army for the defence of our Indian frontier, but who will begrudge any money for the promulgation of the gospel of Jesus Christ, the result of which can only be spiritual and moral. Why that tendency seems to be everywhere. We are all looking downward a great deal more than upward in our churches. The shepherd out on the moor used to look up to the sun to see the time of day, but now he looks at his watch. The sailors used to guide their ships by a glance up at a silent star, but now the man looks at the compass that swings at the binnacle under lamplight. There has been a tendency not only in common things, but in all things, to look downward. But I think, sir, we ought always to remember this, that, however much we be forgetful of the truth, it is the sun and the stars, and it is not the watch and the compass that are ruling the times and the plans of men. It is not the earth that rules the heavens, but it is the heaven that rules the earth, and men are getting hold of that truth."

GIVING MADE EASY.

GIVING ought not to be altogether easy, and yet it might be made much easier than it is for most people by a little care and effort. The following incident is narrated by Rev. John Liggins, the first missionary of the Protestant Episcopal Church of America to Japan. The story furnishes a good argument for systematic benevolence: —

"A clergyman's wife canvassed the parish in behalf of missions. Among those she visited was a shoemaker, whom she asked if he was willing to give eighteen dollars and twenty-five cents to the missionary cause. He replied: —

"'Eighteen dollars and twenty-five cents! No, indeed! I seldom have such an amount of money. I would not promise half so much.'

"'Would you be willing to give five cents a day, or thirty-five cents a week for the cause of Christ?'

"'Yes, and my wife to give as much more.'

"'I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days it will make just eighteen dollars and twenty-five cents.'

"'Don't say any more to me about the eighteen dollars and twenty-five cents. I am good for five cents a day.'

"He pledged himself for thirty-five cents a week in the subscription-book. He then took the book to his wife. She took in washing and ironing, and so had an income. She cheerfully gave her name for five cents a day.

"Weeks came and months passed, and the shoemaker said: —

"'I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses, and then it amounts to so much more than I ever gave before. It gives me a manly feeling. I feel that I am doing my duty.'"

BIBLIOGRAPHICAL.

Medical Missions: Their Place and Power. By John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society and Superintendent of its Training Institution. With an Introduction by Sir William Muir, K.C.S.I., LL.D., C.S., late Lieutenant-Governor of the Northwest Provinces of India, and Principal of the University of Edinburgh. 12mo. pp. iv–292. London: T. Fisher Unwin. 1886.

This is a work of great value, written by a man of wide reading and observation and of practical experience for eight years as a medical missionary in India. It is written in a thoroughly Christian evangelistic spirit, and places medical missions in their proper relations to the general work of evangelization. The author abun-

dantly proves, by citations of the experience and testimony of medical men in different fields, that, as Sir William remarks, "the same analogy still subsists between the ailments of the body and the soul, and the disposition is still the same as of old in those who are healed to listen to the voice of the physician as a preacher of salvation."

The different chapters discuss the most important topics relating to medical missions: their scope and method; their value as a pioneer agency; their need in heathen lands, and their success as a direct evangelical agency in India and China. The chapter on Zenana Missions leaves nothing to be desired, and ought to be reprinted and widely circulated among Christian women connected with foreign missionary societies. Especially do we note what the author says of the qualifications of medical missionaries, whether men or women. All his suggestions on this subject are valuable, sound, sensible, and practical. The concluding appeal to young men, to students, and to the friends of missions, fitly closes the volume.

We have been pleased to notice references to several American medical missionaries and extracts from their writings; as, to Dr. Peter Parker, whose visit to Edinburgh, in 1841, where he was the guest of the eminent Dr. John Abercrombie, seems to have led to the organization of the Edinburgh Medical Missionary Society; also, to Doctors Grant, Chamberlain, H. M. Scudder, and Berry. This volume is timely, and cannot fail of rendering valuable service to the cause of missions.

Marathi Bible Dictionary. Kassim Mohomed Dhalwanee, translator; Henry J. Bruce, reviser. Published by the Bombay Tract and Book Society. 1886.

This valuable work is based on Dr. Schaff's Bible Dictionary of 1882, but is mainly an original compilation from various sources. Its numerous illustrations were kindly furnished, chiefly by benevolent publishing societies in England and America, and add greatly to its value. The maps are entirely new. It must prove a great help to the Maratha Christians in the study of the Scriptures.

Soundings. By Rev. Mortimer Blake, D.D. Edited by his daughter, Mrs. Evelyn L. Morse. With prefatory note by Rev. Jacob Ide. Boston: Congregational Sunday-School and Publishing Society. Pp. 226. Price, $1.25.

The friends of Dr. Blake can almost hear him speak, giving them a pleasant greeting, as they look upon his picture, which faces the title-page of the excellent volume of sermons appropriately named "Soundings," as given above. It is a racy, readable, instructive, impressive book, and the author was one of the most deservedly honored of our New England pastors.

Socialism and Christianity. By A. J. F. Behrends, D.D., pastor of Central Congregational Church, Brooklyn, New York. New York: Baker & Taylor, 9 Bond Street. Pp. 308.

A very timely work and very ably treated.

BOOKS RECEIVED.

The Patchwork Quilt Society; or, Stories of Beasts, Birds, and Butterflies. By Mary Spring Corning. Boston: Congregational Sunday-School and Publishing Society. Pp. 280. Price, $1.25.

The Culture of Child Piety: The Obligations of the Churches in Respect to this Culture, with References to the Special Responsibilities and Opportunities of Pastors for its Oversight and Conduct. By Amos S. Chesebrough, D.D., author of "Home Work" and "Children Trained for Discipleship." Boston: Congregational Sunday-School and Publishing Society. Pp. 235. Price, $1.25.

Four Miles from Tarrytown. By Fannie H. Gallagher. Boston: Congregational Sunday-School and Publishing Society. Pp. 202. Price, $1.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the missions in Turkey: that the people may be cheered in their distresses: that the threatened perils may be averted: that the power of the Spirit may be manifested everywhere, and increased where it is now manifested.

ARRIVALS AT STATION.

July 2. At Chihuahua, Northern Mexico, Mr. and Mrs. A. C. Wright, and Miss M. Elizabeth Keyes.

ARRIVALS IN THE UNITED STATES.

June 17. At New York, Rev. William S. Howland and family, from the Madura Mission.

DEPARTURES.

June 24. From Boston, Rev. Dr. and Mrs. J. K. Greene, for Constantinople.

July 8. From Boston, Rev. Henry Fairbank, for the Maratha Mission.

ORDINATION.

June 25. At Middlebury, Vermont, Mr. George M. Rowland, a graduate of Middlebury College and of Hartford Seminary, under appointment for Japan.

MARRIAGES.

June 17. At West Newton, Mass., by Rev. C. C. Baldwin, D.D., of Foochow, China, assisted by Rev. O. D. Kimball, Whitman C. Robbins, D.D.S., of Natal, South Africa, to Miss Alice M. Baldwin, daughter of the officiating clergyman.

June 30. At Middlebury, Vermont, Rev. George M. Rowland to Miss Helen M. Goodrich, under appointment to the Japan Mission.

DEATH.

April 12. The daughter and youngest child of Rev. and Mrs. W. C. Wilcox, of the East Central African Mission.

BIRTH.

April 1. A daughter to Rev. and Mrs. M. L. Stimson, of the Shanse Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. What news from Mexico and Spain? (Page 299.)
2. Affairs in Western Turkey. (Page 300.)
3. What news from Ceylon? (Page 301.)
4. Trip to Delft. What happened? (Page 303.)
5. News from Madura. (Page 304.)
6. What is doing in North China? (Page 305.)
7. What of interest from Japan? (Page 307.)
8. Among the islands of Micronesia. (Page 308.)
9. The trip to the Mortlocks. (Page 310.)

Donations Received in June.

MAINE.

Cumberland county.		
Gorham, 1st Cong. ch.	29 68	
Lewiston, Pine-st. Cong. ch.	40 00	
Portland, State-st. ch. and so.	200 00	—269 68
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Castine, Cong. ch. and so.		3 00
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Augusta, Joel Spalding,		5 00
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Thomaston, Cong. ch. and so.		10 00
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Bangor, 1st Cong. ch.		26 28
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Eliot, 1st Cong. ch.	5 80	—57 23
———, A lady,		600 00
		971 19

NEW HAMPSHIRE.

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Merrimac county Aux. Society.		
Canterbury, Rev. James Doldt,		5 00
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Portsmouth, North Cong. ch.		124 88
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Great Falls, 1st Cong. ch.	30 00	—40 00
Sullivan county Aux. Society.		
Acworth, A friend,	5 00	
Meriden, Cong. ch. and so.	9 67	—14 67
		246 65
Legacies. — Pittsfield, John L. Thorndike, by Thomas H. Thorndike, Ex'r,		250 00
		496 65

VERMONT.

Addison county.
- Bridport, Cong. ch. and so. 20 00
- Vergennes, Cong. ch. and so. 20 00—40 00

Bennington county.
- Bennington, 2d Cong. ch. 40 66

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- East Hardwick, Cong. ch., m. c. 2 59

Lamoille county.
- Cambridge, S. M. Safford, 5 00
- Morrisville, Cong. ch. and so. 26 90—31 90

Orange county.
- Bradford, Cong. ch. and so. 33 97
- Newbury, 1st Cong. ch. 12 31
- North Thetford, Cong. ch. and so. 5 50
- Thetford, Mrs. A. H. Farr, a thank-offering, 5 00—56 78

Orleans county.
- Coventry, Donor and State unknown, 5 00

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646 14

Legacies. — Barre, Josiah Wood, by H. O. Worthen, Adm'r, 10,917 58
- Essex, N. Lathrop, by S. G. Butler, Ex'r, 33 00-10,950 58

11,596 72

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong. ch. 138 82

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- Hinsdale, Cong. ch. and so., 80.21; A lady friend, 1.50, 81 71
- Lenox Furnace, Mrs. E. Washburn, 300 00
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- Williamstown, Williams College, 351.17; "M. H.," 50, 401 17—824 44

Bristol county.
- Freetown, Cong. ch. and so. 14 53
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Brookfield Asso'n. William Hyde, Tr.
- Sturbridge, C. R. Ayer, 5 00
- West Brookfield, Cong. ch. and so. 31 00—36 00

Essex county, North.
- Amesbury, Cong. ch. and so. 17 00
- Haverhill, Centre Cong. ch., to const. GEORGE S. ORDWAY, H. M. 143 00
- Newbury, 1st Cong. ch. 33 63—193 63

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
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Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Greenfield, 2d Cong. ch. 15 03

Hampden co. Aux. Society. Charles Marsh, Tr.
- Springfield, 1st Cong. ch., F. A. Brewer, for salary of Dr. Pease, Micronesia, 600. (This was acknowledged in April *Herald* under Morning Star Mission.)
- Westfield, 1st Cong. ch. 20 00

Hampshire co. Aux Society.
- Chesterfield, Cong. ch. and so. 6 00
- Enfield, Cong. ch. and so. 75 00
- Hatfield, Cong. ch. and so. 70 65
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- Northampton, A. L. Williston, 525 00
- South Hadley Falls, Cong. ch. and so. 53 00—745 15

Middlesex county.
- Arlington, Cong. ch. and so. 45 00
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- Lowell, Pawtucket ch. and so. 40 38
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- Melrose, Cong. ch. and so. 5 00
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- Newton Centre, William H. Cooley, for bell for Marash, 43 70
- Reading, Cong. ch. and so., 10; Do., Lydia Cook, 2.50, 12 50
- Wakefield, Cong. ch. and so. 162 45—644 88

Norfolk county.
- Braintree, 1st Cong. ch. 19 30
- Brookline, Harvard ch. and so. 221 60
- Holbrook, Winthrop ch. and so. 235 00
- Medfield, Cong. ch. and so. 102 77
- Millis, Cong. ch. and so. 12 00
- Wellesley, Mary A. Stevens, 10 00—600 67

Plymouth county.
- Bridgewater, Central-sq. Cong. ch. 50 41
- North Abington, Cong. ch. and so. 5 00
- Plympton, Cong. ch. and so. 5 00
- Whitman, 1st Cong. ch. 59 90—120 31

Suffolk county.
- Boston, Shawmut ch., 1,294.10; Park-st. ch., 325; 2d ch. (Dorchester), 205.33; Union ch., 164.90; Pilgrim ch., 60; South Evan. ch. (W. Roxbury), 37.98; Mt. Vernon ch., 35; Village ch. (Dorchester), 5; Eliot ch., m. c., 4.26; A friend, 10; A friend, for So. West Africa, 7.62, 2,149 19
- Chelsea, 1st Cong. ch. 42 00--2,191 19

Worcester county, North.
- Winchendon, North Cong. ch. 141 81

Worcester co. Central Asso'n. E. H. Sanford, Tr.
- Paxton, Cong. ch. and so. 13 00
- Webster, 1st Cong. ch. 25 00
- Worcester, Union ch. 132 80—170 80

6,608 57

Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l, 29 00

6,637 57

RHODE ISLAND.

- Newport, D. B. Fitts, 3 00
- Providence, Cen. Cong. ch., 1,500; George W. Angell, 347, 1,847 00--1,850 00

CONNECTICUT.

Fairfield county.
- Bridgeport, Park-st. ch. 18 66
- Georgetown, Cong. ch. and so. 21 20
- Greenwich, 2d Cong. ch., for Papal Lands, 55 96
- Trumbull, Cong. ch. and so., for Papal Lands, 7 05—102 87

Hartford county. E. W. Parsons, Tr.
- Canton Centre, Mrs. Edward S. Canfield, 2 00
- Granby, South ch. and so. 7 58
- Hartford, Asylum Hill Cong. ch., Mr. and Mrs. H. A. Stillman, 10; A friend, with other dona., to const. GUY MORTIMER CARLETON and HORACE AMES CARLETON, H. M., 50, 60 00
- Poquonock, Cong. ch. and so. 40 24
- West Hartford, "In memory of Miss A. F. May," 1 50—111 32

Litchfield co. G. M. Woodruff, Tr.
- Goshen, Mrs. Moses Lyman, 10 00
- Milton, Cong. ch. and so. 10 64
- Thomaston, Cong. ch. and so. 25 00
- Torrington, 3d Cong. ch. 48 79—94 43

Middlesex co. E. C. Hungerford, Tr.
- Chester, Cong. ch. and so. 29 00

New Haven co. F. T. Jarman, Ag't.
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- Meriden, 1st Cong. ch., to const. EDWARD T. BRADSTREET and W. H. CATLIN, H. M. 200 00

New Haven, Centre ch., m. c., 11.19; United ch., m. c., 8.50, 19 69
Wallingford, Cong. ch. and so. 27 02—254 41
New London co. L. A. Hyde and H. C. Learned, Trs.
Greeneville, Cong. ch. and so. 40 56
New London, 1st Ch. of Christ (of wh. m. c., 14.59), 297 71
Old Lyme, A member of Cong. ch. 5 00—343 27
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Windham county.
Putnam, 2d Cong. ch. 30 97
Westford, Cong. ch. and so. 4 00
Windham, Cong. ch. and so. 4 54
Woodstock, 1st Cong. ch. 35 81—75 32
———, A friend, 100 00
1,389 00

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1,489 00

NEW YORK.

Brooklyn, Clinton-ave. Cong. ch. (of wh. from A. S. Barnes, to const. Mrs. A. S. Barnes, George D. Mackay, and Mrs. Edwin M. Barnes, H. M., 300), 1,773.33; Central Cong. Sab. sch., for Bible reader in Madura, 36, 1,809 33
Busti, Eli Curtiss and wife, 5 00
Crown Point, 1st Cong. ch. 59 26
Dunsville, W. G. Davis, 80 00
Eaton, Cong. ch. and so. 16 45
Gaines, Cong. ch. and so. 8 89
Honeoye, Cong. ch. and so. 44 50
Keeseville, Mrs. R. B. Tomlinson, 50 00
New York, Olivet ch. Miss'y Asso., add'l, 25; A lady of Madison-sq. Pres. ch., 10, 35 00
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2,477 18

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Orange, Trinity ch. 159 56
Orange Valley, Cong. ch., m. c. 7 59
Plainfield, Mrs. Sarah F. Johnson, 10 00—189 15

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40,879 44

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For Young People.

SACRED MEN IN INDIA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

There are many Hindus who are considered sacred, not because their life is without spot and blameless, but because, like the man in the picture, they torture themselves in some way, or do some laborious service for their gods. Sometimes they are very sick, or have some other great distress, and then the sufferer will put a little silver wristlet on to one arm, or handcuff himself with iron cuffs, or chain the right arm to the neck, and make a vow that if he is relieved out of his distress he will wear that a certain number of years and then go to the temple of his favorite god and perform some meritorious act, like rolling around the temple and village, three or four miles' distance. Some times they think they discover a way of gaining purity and becoming gods, and then they will undertake to accomplish some great work, like digging a great well in a certain place and paving the sides in order to furnish pure water for the Brahman priests. In that case, they will do as this man in the picture has done — have a rough frame of coarse hoop-iron made and riveted on to the neck so that it cannot be taken off. Of course, it makes it very painful for the wearer to do anything that makes it rub on his neck, and when he tries to walk, or sleep, or do any work, he suffers much more.

INDIAN FAKIR.

The next picture shows one of the most painful of these instruments of torture: an iron cage. It was worn for more than seven years by a man who at last became a Christian and gave it to be sent to America; and now it can be seen any day in the Missionary Museum at the Congregational House in Boston.

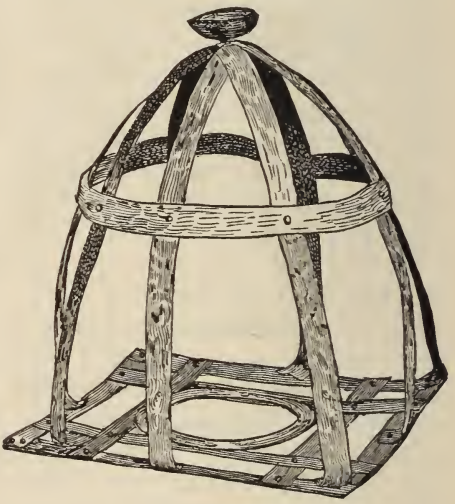
The following account is made up from the accounts written by Rev. J. E. Chandler and Mrs. Chandler, of the Madura Mission, in 1866, after the man's conversion: —

His name was *Sokappan* (man of purity). He was rich, intelligent, of high caste, the head of his village, and one who in his youth had been the disciple

of a Brahman priest, and had been set apart as a sacred person with the consecrated beads upon his head, neck, and wrists.

One day he read in the village legends that under the east gate of the village temple, deep under ground, there was flowing a very sacred fountain which brought the water of the Ganges a thousand miles, and was efficacious for washing away sin. So he determined he would win merit and a speedy entrance to heaven, and become a god, by digging a large tank seventy feet square and fifteen feet deep, and opening there to the Brahmans and others this fountain for sin and uncleanness. Otherwise he supposed that his admittance to heaven would be slow and like that of other men. He would have to be born as one animal and then another and another before he could end his earthly life.

He owned a cotton-farm and devoted the revenue of this to his work. Giving up home and wife and friends, he lived in a small hut near the Brahman street, where he spent his time bathing and performing ceremonies, and eating only one meal of coarse food a day, such as the Brahmans sent in to him. With these austerities he had this cage fastened on to his neck, and with the yellow cloth of an ascetic about his loins and this about his head and sacred ashes on his body he made frequent journeys to sacred places. At one place he lay down in the road and, rolling over and over, followed the idol-car in its circuit around a great rock, two or three miles, all the time with the cage on his head. This was enough to make him a god in the eyes of the people and they worshiped him and made liberal donations to his work.



THE IRON CAGE.

On one occasion he heard a song written by an ancient sage to the effect that the *giver* and not the *receiver* of charity was blessed by the gods. So he ceased all efforts to solicit aid and resolved to complete the task at his own expense and thus obtain all the merit.

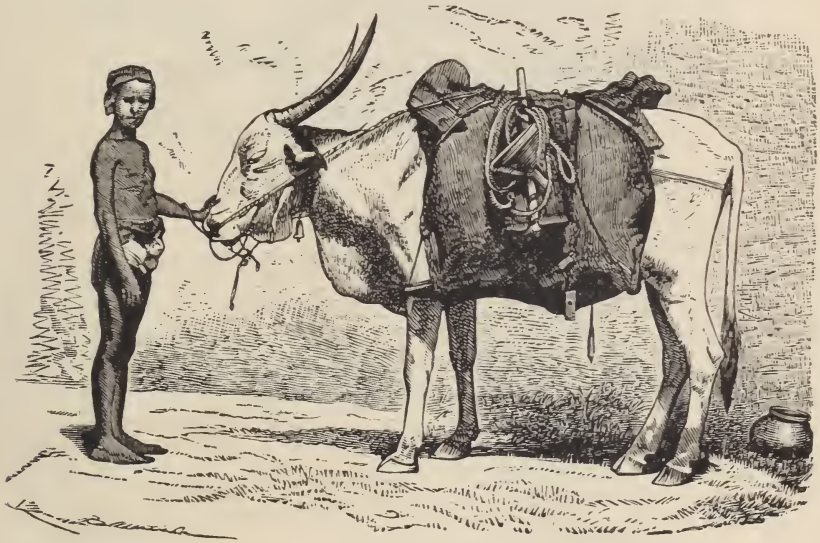
For several years he refused to converse with missionaries or native Christians and was very abusive to a Christian neighbor when the latter tried to talk to him. But two or three influences effected a change in his mind.

First, he was shocked at the conduct of a Brahman priest who, when he carried an offering of sugar-cane juice to the idol, poured only a little on the idol and drank the rest himself, saying that the Brahmans were the real gods. This led Sokappan to abandon his ceremonies and lay aside the yellow cloth and sacred beads.

Second, he was interested in the price of cotton and borrowed of his Christian neighbor a paper that quoted such prices, for it was near the close of the war in this country and agents were traveling through South India to buy cotton. His attention was attracted by a reference to Jesus in one of the

columns of the paper, and he inquired, "Who is Jesus?" This led to a willingness to read Christian books and the Bible and to association with Christians. Soon after he listened to one of the missionaries, Mr. Tracy, until midnight, as he talked to him about the atonement.

In 1865 he became a Christian and publicly preached Christ as the true and only Saviour. But he never allowed anything to interefere with the work on the tank. Meantime learned Brahmans, Mohammedans, and Roman Catholics tried every way to win this "god of the iron cage," as they called him. The Brahman priests were going to celebrate the completion of the tank by a festival in his honor, at which he was to be decorated with flowers and carried about in a palanquin, and then his cage was to be removed and deposited in the temple as a sacred relic. When they found that he cared not for all this they used threats and curses, but all to no purpose. At last when his work was all done, and



INDIAN OX.

walled up with hewn stone, with stone steps leading down to the water, so that none could gainsay his conscientious sincerity, he went secretly to a blacksmith and had the iron cage removed and locked in a strong box for the missionary. This was in May, 1866. Later in the same year he was baptized by Rev. J. E. Chandler. He stood in the church by the side of a low-caste woman who would never have dared to approach him when a heathen, both equally dependent on the Mediator for pardon, and both children of God. He married a Christian girl and became a respectable farmer, and though bound in affliction and in iron, sat clothed and in his right mind.

Since his conversion he has continued as a Christian. He had bad habits to overcome, as all such do, and one of them was that of depending on others for his support and getting money by asking for it. He tried to borrow from the missionary, and, because it could not be given him, in his weakness he held aloof for a considerable time. But in recent years he has become active

again as a member of the church, and is in good fellowship with his Christian brethren.

The ox represented is such as religious mendicants sometimes lead about. This one carries water-skins for supplying water where it is scarce. But the mendicants often train them to nod assent to certain questions and shake their heads in disapproval of others. Then they put artificial horns on to the natural ones, making them very long indeed, and adorn the horns and neck and body with bright colored rags. Taking them through the streets as they beg, when any one gives them food, they ask the ox if the gods will bless that

ROLLING FAKIRS.

house and the ox answers "Yes" by nodding. When they are turned away from any house they ask the ox if any blessing will come to that house, and it shakes its head in dissent. And the poor ignorant people think they will be blessed or cursed as the ox indicates, and are afraid to refuse them food.

The three men in the last cut are rolling around the same rock that Sokappan rolled around, and in the same manner, except that they have no cages on their heads.

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